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SOCIAL JUSTICE REVIEW

Collins, Rev. William
St. Ambrose College

IN THIS ISSUE

1954 CONVENTION MOTTO

This exhortation — "whatsoever He shall say to you, that do ye" — understood, of course, in a wider sense, Mary seems to repeat to us all today, when it is evident that the root of all evils by which men are harshly and violently afflicted and peoples and nations straightened, has its origin in this especially, that many people have forsaken Him, "the fountain of living water, and have dug for themselves cisterns, broken cisterns, that can hold no water."

Pope Pius XII, Sept. 8, 1953
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RELIGION IN SCHOOLS?

IV.

VII. Bible Reading

THE GOOD INFLUENCE here ascribed to Bible reading did not save public school Bible reading from jeopardy in the neighboring State of New Jersey a few years later. New Jersey law had required for years that "at least five verses from that portion of the Holy Bible known as the Old Testament shall be read without comment in each public school classroom in the presence of pupils therein assembled by the teacher in charge at the opening of school upon every school day." The presence of pupils, however, was not compulsory. Two members of the United Secularists of America, Mrs. Anna E. Klein of Hawthorne, N. J., and Mr. Donald R. Doremus of East Rutherford, N. J., filed a suit, April 25, 1949, in Passaic County Superior Court against the Hawthorne Board of Education, whose High School Mrs. Klein's seventeen year old daughter, Gloria, attended, and against the State because of the alleged unconstitutionality of Bible reading in public schools. It was contended that the New Jersey Statute violated the First and the Fourteenth Amendments to the Constitution of the United States.

Superior Court Judge Robert H. Davidson, on February 20, 1950, upheld the constitutionality of the New Jersey statute under attack. Appeal was then taken to the New Jersey Supreme Court which, on February 17, 1950, unanimously affirmed Judge Davidson's ruling. Writing for this Supreme Court, Justice Clarence E. Case stated:

"We consider that the Old Testament, because of its antiquity, its contents, and its wide acceptance, is not a sectarian book when read without comment.

"It is accepted by three great religions, the Jewish, the Catholic, and the Protestant, and at least in part by others. There are different versions, but the statute makes no distinction.

"While it is necessary that there be a separation between Church and State, it is not necessary that the State be stripped of religious sentiment. We are at a critical hour in which it may behoove our people to conserve all of the elements which have made our land what it is."

The Supreme Court of New Jersey recalled that Bible reading in public schools was required in Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, Pennsylvania, Tennessee and the District of Columbia. Indiana, Iowa, Kansas, North Dakota and Oklahoma permitted the use of the Bible by law. While state court decisions in Illinois, Louisiana, Wisconsin, and Ohio barred Bible reading in public schools, the practice had been upheld in a larger number of state courts as in Texas, Colorado, Michigan, Minnesota and New York.

From the New Jersey State Supreme Court the Bible reading case in public schools went to the United States Supreme Court which proved to be divided in opinion. A majority of six found that the appellants, Mr. Doremus and Mrs. Klein, had not suffered injury. The latter's daughter, Gloria, was not "injured or even offended" by the daily reading of the Bible; she was not compelled "to accept or approve or confess agreement with any dogma or creed or even to listen when the Scriptures were read." Although any student would be excused from being present at the reading, at his or her own request or that of the parents, this was not asked for the Klein girl, who meanwhile was graduated before the appeal even reached the United States Supreme Court. Justice Jackson therefore noted: "Obviously no decision we could render now would protect any rights she may once have had."

Writing for the court majority, Justice Jackson declared that there was no allegation that the

Bible reading was supported by a separate tax. In fact, the complaint was "singularly niggardly of facts to support a tax-payer's grievance." There was no information "given as to what kind of taxes are paid by the appellants and there is no averment that the Bible reading increases any tax they do pay or that as tax-payers they are, will, or possibly can be out of pocket because of it." While the United States Supreme Court could only act as a tax-payer's plea for review when there "is a good faith pocket-book action," it was apparent that "the grievance which it sought to litigate here is not a direct dollar-and-cents injury, but is a religious difference." Justice Jackson therefore concluded for the court majority:

"It is not a question of motivation, but of possession of the requisite financial interest that is, or threatened to be, injured by the unconstitutional conduct. We find no such direct and particular financial interest here. The motion to dismiss the appeal is granted."

Thus the United States Supreme Court did not pass upon the constitutionality of the New Jersey statute requiring the daily reading of five verses of the Old Testament in public schools, to which had also been attached the recitation of the Lord's Prayer. All this was, therefore, left undisturbed by the action of the Supreme Court on March 3, 1951. The minority, consisting of Justices Douglas, Reed and Burton, held in their dissent, written by Justice Douglas:

"The issues are not feigned; the suit is not collusive; the mismanagement of the school system that is alleged, is clear and plain.

"Where the clash of interest is as real and strong as it is here, it is odd indeed to hold there is no case or controversy within the meaning of the Constitution."

New trouble developed in New Jersey Bible reading when the Rutherford Board of Education in December, 1951, granted the Gideon Society permission to distribute copies of the Protestant King James V version of the New Testament, and the Book of Psalms and the Book of Proverbs of the Old Testament in its public schools. This aroused protest amongst Catholics and Jews. A temporary injunction was obtained and the bibles, supplied by the society, were impounded pending a hearing for a permanent injunction. Parents in the case were Mrs. Walter Natyniak and Bernard Tudor, both of Rutherford. Their children, Lucille

Ann Natyniak, ten years old, and Susan Tudor, nine, were in the Rutherford public schools. They appealed for a permanent injunction on the ground that distribution of the bibles was an illegal infringement of the constitutional requirements that State and sectarian religious interests be kept separate.

The appeal for a permanent injunction was supported in the Superior Court at Hakensack, N. J., March 16, 1953, (amongst the witnesses) by Dr. Joachim Prinz, Rabbi of the Congregation of B'Nai Abraham in Newark, by Dr. Isadore Sheim, former director of the Committee of Community inter-relations and now Professor of Education at New York University, and by Dr. Daniel Dodson, former director of the New York Mayor's Committee on Unity and now also a Professor of Education at the University. However, Judge J. Wallace Leyden, on that day in Superior Court, denied the appeal by Roman Catholic and Jewish parents, ruling that nobody's constitutional rights would be violated because acceptance of bibles by pupils would be voluntary and not compulsory, as the Board of Education had stipulated that bibles could be given only to those pupils who could show slips of approval signed by their parents or guardians.

This did not settle the first court test of the national program of bible distribution in public schools by the Gideon Society. Acting on its own initiative, the New Jersey Supreme Court withdrew the case from the Appellate division of the Superior Court October 2, 1953, placing it on its own calendar. The case was prosecuted by the American Jewish Congress with the cooperation of the diocesan authority of the Roman Catholic Church. The New Jersey Supreme Court, on October 5, 1953, heard the argument of this test case, challenging the constitutionality of the distribution of the King James version of the New Testament and parts of the Old Testament.

The matter came to a vote on December 7, 1953, when the New Jersey Supreme Court decided unanimously that the distribution of bibles in public schools is unconstitutional. It was the first court decision of the kind, although the proposal had been turned down in many cities, including Boston, Detroit, Reno and Akron, and in the State of Connecticut. The Court ruled in favor of a Jewish parent and a Catholic parent, permanently enjoining the Gideons from distributing the books through the Rutherford, New Jersey, Board of

Education, to pupils whose parents authorized them in writing to receive parts of the Bible from the Gideon Society. In a twenty page opinion, Chief Justice Arthur T. Vanderbilt claimed that his program violating the principle of separation of Church and State, would "cast aside all the progress made in the field of religious toleration and freedom." He added:

"We would be renewing the ancient struggles among the various religious faiths to the detriment of all. This we must decline to do."

VIII. *Christmas Carols*

Here Catholics and Jews objected to the dissemination in public schools of parts of the Bible in a Protestant version. The Jews would naturally be opposed to Christmas carols in public schools, while infidels would object to any mention of God. Thus Rabbi Harold Englander, formerly of Brooklyn, then of the Congregation of Ahavath Israel in Kingston, N. Y., sent the Board of Education there a letter on November 29, 1944, objecting to "sectarian religious instructions" in the public schools, specifically the teaching of the Christmas story and the singing of Christmas carols. Clarence Rowland, a member of the Board of Education, said on December 6, 1944, that the singing of Christmas carols in Kingston public schools "will be continued." He refused to comment further until a study of the question was completed by a special committee. This committee of the Board of Education declared on December 11, 1944:

"Every effort will be made to comply with the law which forbids the teaching of any religious doctrine in our public schools. We do not consider the singing of Christmas carols at this season of the year an infringement of that law.

"This is the season when the minds of men of good will turn to thoughts of peace on earth. Millions of our citizens, now engaged in the bitterest strife of all times, hope and pray with increased fervor for an early and victorious conclusion of this tragic war and for a lasting peace.

"Many of us are thrilled by the singing of songs, expressing the hopes and the blessings of this happy season. No offense is intended

to anyone not joining in the spirit of Christmas."

It is a significant thing that the Congregation of Ahavath Israel accepted the resignation of Rabbi Englander on the eve of the Committee's declaration. A few years later this matter came up again, but this time in Brooklyn. The Assistant Superintendent, Isaac Bildersee, sent an order to the principals of the schools in Districts 41 and 42, to whom were given the following directions toward the beginning of December, 1947:

"Christmas and other similar occasions may be celebrated only as seasonal, pre-vacation occurrences. There must not be any reference in dramatizations, songs, or other aspects of the occasion, to any religious significance involved. Christmas carols with reference to the Nativity may not be sung, nor any decorations include religious symbols of any faith."

The order produced a mounting wave of protest. In his office Mr. Bildersee explained on December 4, 1947, that his order was meant to avoid giving "offense to any segment of the population." Principals had been told by him "to use their discretion in the matter." His superior, Dr. Williams Jansen, Superintendent of Public Schools in New York City, gave out a statement at the Board of Education that the incident was based on a "misunderstanding." His office "has not issued any regulations relative to school programs at this season of the year, because that has been left to the good judgment of the principals, teachers, and the children who help to plan the programs."

Such carols, hymns, prayers and bible reading were grouped together by Professor Sutherland in his Harvard Review article as minor religious observances, remarking at the same time that "no one can say for sure where the Supreme Court will finally prescribe the limits of public fostering of religion." Issue after issue may be appealed to the Supreme Court of the United States in the future with the important result mentioned by Mr. Jackson in the decision of the McCollum case: "We are likely to make the legal 'wall of separation between Church and State' as winding as the famous serpentine wall designed by Jefferson for the university he founded."

(To be continued)

REV. FREDERICK J. ZWIERLEIN
Rochester, N. Y.

SPAIN

II. CATALONIA

(Concluded)

IN THE EARLY MORNING I passed Lérida, one of the provincial capitals of Catalonia. It is a lively town of about 50,000 people with quite a few industries, some fine old buildings and churches. Lérida played an important part in Catalan history.

The mountains became grander and steeper. In the early sunshine I saw Manresa, where St. Ignatius Loyola retired after his visit to Montserrat in 1522, when he renounced the worldly life, abandoned his knightly attire and assumed that of a pilgrim. It was in Manresa, in the Hospital of the Dominicans, where St. Ignatius practiced his rigorous penances and wrote his celebrated *Spiritual Exercises*, one of the greatest works on Western mysticism. From Manresa via Barcelona, the great Basque went to Jerusalem, where he spent two years (1524-26). In 1528 he went to study at the University of Paris and there, in a church at Montmartre, the great Society of Jesus was founded. Manresa is also renowned in Catalan history. Often the Catalan Cortes met there.

About 8 o'clock morning I reached Monistrol, a small industrial town, where I changed for a mountain railway to the great Catalan sanctuary, the Abbey of Montserrat. As I left the Madrid-Barcelona Express in Monistrol and crossed the platform to the mountain *Cremallera* railway, the morning was overcast, fresh and gloomy. I took my seat in the little train and we started to move. Before us was the usual desolation of small industrial towns, which reminded me of similar towns in England, France, Belgium and Germany. The high, fog-covered, steep mountains crowded around the little, rather dirty-looking river of Llobregat. There was nothing exciting around us; all seemed rather depressing. The little train, however, courageously climbed up and up on its *cremallera* rails. Soon the depressing town was left behind. We crossed the bridge over the Llobregat and then stopped at the first station, where a large company of the gay, newly-married couples joined us. We stopped again at the second station where more newly-married couples boarded the train.

Gradually we entered into a thick, chilly fog, heavy enough for London in October. The train continued to climb, passing through many long and pitch dark tunnels. Slowly the fog began to thin. From a depressing grey it turned into white. Suddenly it became light, golden, radiant, indescribably beautiful—like a sunrise on the Amazon in Brazil. A few minutes more and we emerged into the bright sunshine. A sea of white, fleecy clouds stretched below us. Mighty Pyrenean peaks protruded from this white sea here and there. Before us, in solitary grandeur, loomed the wondrous mountain of Montserrat. Its slopes were thickly wooded with evergreen trees. We still continued to climb. The white clouds were now far below us. To me the impression was the same as I would have were I flying in a plane above the clouds or looking from the dizzy heights of the Chang Tang range on the ice fields of Tibet. The train went into a tunnel once more. When it emerged the great Monastery rose before us in all its magnificence. The fantastic great rocks on the top of the mountain stood out boldly against the deep blue sky. The golden-brown Abbey buildings, nine stories high, stood on a terrace of the mountain. We had arrived.

Majestic Montserrat

Wolfram von Eschenbach, the German medieval knight, poet and mystic, was inspired by Montserrat, when he placed the Grail Temple in Spain in his poem, *Parsifal*, the last version of the legend of the Holy Grail. Following him centuries later, Richard Wagner was inspired by Montserrat to write his celebrated mystery-opera *Parsifal*. Indeed, to anyone who visited the Basilica of Montserrat and listened to its services and also saw *Parsifal* in Bayreuth, the fact is obvious. Montserrat is like a great allegory. Down below are the gloom of industrial Monistrol, human passions, worries, anxieties. If one wants to go to God, one must leave all that and climb up a long and weary journey through a thick, chilly fog and dark tunnels of self-denial—into the unknown. There must be no backsliding, no

looking back, but always forward. Gradually the thick fog of earthly passions will thin out. The long dark night of the soul—those long, pitch-dark tunnels—will be left behind, and the soul will emerge into the bright sunshine of Divine Majesty, incomprehensible, inexpressible. This is the mysticism of Catalonia.

I spent three weeks in Montserrat. The Abbey was started, it seems, in 888 by some Spanish pre-Benedictine monks. Even then it housed a venerated image of Our Lady. According to ancient tradition, this image was made by St. Luke. Very probably this image was originally a picture. The present image, however, is a statue in the Romanesque style, very beautiful, indeed, in its own way. The face of Our Lady is black.

In the XIth century the Abbey became Benedictine. Montserrat is a Catalan sanctuary and a guardian of Catalan traditions. Ferdinand the Catholic apparently wanted to make it an all-Spanish sanctuary. He introduced the Castilian monks to Montserrat. It developed to a point where even the Abbot was Castilian. The Catalans protested. In the reign of Philip II the discord became so great that the Castilians were removed and Montserrat once again became a purely Catalan sanctuary.

The Abbey suffered greatly in the XIXth century. The greater part of its treasures was looted during the Carlist wars. The Abbey itself was suppressed by the Spanish anticlericals for nine years and then revived. During the Spanish Civil War of our time it was again closed for two and a half years. Twenty-three monks were shot by the Reds simply because they were monks. They are undoubtedly martyrs and a chapel is erected to their memory. During the Spanish Civil War the Abbey was used for a while by the Catalan Autonomist Government and then occupied by the Communist leaders and their families.

Señor Azaña, the second President of the Spanish Republic and a violent anticlerical and persecutor of the Church, stayed in Montserrat for a time to save the Abbey from being looted. The Abbey, indeed, escaped such a fate. Before leaving, the monks replaced the original statue of Our Lady with a substitute. It was later found intact in a castle on the French border. Neither library, nor sacristy, nor pictures were looted. Señor Azaña was granted the grace of the final conversion. He died in Montauban in France during the second world war, after being reconciled

to the Church by the Bishop of Montauban. Señor Campaños, another violent anticlerical leader, the President of the Catalan Autonomist Government, also died reconciled with the Church. Such are the mysteries of the Spanish character: deeply religious, yet violently anticlerical.

A Most Imposing Site

It is impossible to speak about Montserrat without consistent use of superlatives. I have visited over one hundred monasteries thus far. They belong to all rites, languages, Orders and nations; yet I never saw anything like Montserrat. The Abbey's location alone is unique. It is built on a terrace of the mountain which in itself is a geological eccentricity. The summit of the mountain is 3,725 feet high. A breath-taking panorama can be enjoyed from the Monastery. The plains of Catalonia as far as Aragon can be seen, as can the mighty Pyrenean range with the peaks of Maladetta and Canigo. The distant Mediterranean sea is also visible. This wonderful panorama, bathed in the brilliant Spanish sunshine under the cloudless, sapphire-blue sky, alone is worth seeing. The ensemble of the monastic buildings is quite imposing. Their average height is nine stories. Built on a terrace and having the mountain's summit to the rear, Montserrat looks more wonderful than Simopetra Monastery at Mount Athos, or even the mighty Potala in Lhasa. Besides the Abbey, there are hotels belonging to the monastery but administered by a corporation. They can accommodate 2,000 guests.

Although Montserrat is over 1,000 years old, few of the buildings are very old. The great basilica was built in 1565. It is magnificent, yet restrained Spanish Baroque. There are some arcades of the XVth century. Otherwise the buildings are quite new, save for a few churches on the mountain which are ancient hermitages. The ensemble is a kind of fusion between the Spanish Romanesque and Baroque. The basilica is most magnificent, particularly the Lady Chapel where the image is preserved.

In Catalonia there is an ancient tradition which prescribes that engaged couples make a pilgrimage to Montserrat before their marriage to implore Divine blessing on their union, and afterwards, during the honeymoon, to thank God for favors received. Many couples return later in life to bring with them their children. In consequence,

Montserrat always has a large number of engaged and newly-married couples and young parents as visitors. The number of pilgrims and visitors varies from 500,000 to 700,000 a year. They come from all over Spain, Europe and the Americas. I met quite a number of the American Bishops, Abbots, monks, priests and laymen while in Montserrat. During a certain week there were hundreds of American sailors from a man-of-war in Barcelona. The Americans are very popular in Spain at this moment. It is hoped that visitors will do nothing to offend sensitive and ceremonious Spaniards, who rather dislike unrestrained easy-going manners.

Liturgy at Montserrat

The Divine services in Montserrat are most impressive. The community numbers 175, of whom 120 are choir monks. Besides, the monks direct the celebrated *Escolania*, a choir-boys school established long ago, which has an enrollment of forty. Many choir-masters in Spain and S. America come from this school. I attended many services in Montserrat, including the Pontifical Mass by the Cardinal Archbishop of Tarragona, Primate of Catalonia, on September 8th. Some parts of the Mass were sung in plain-song by the monks, others by the *Escolania* in polyphony and the rest by a congregation of 3,000 people led by the *Escolania* and the monks combined. The Spaniards are very good singers. Personally I was not impressed by the Vespers at the conclusion of which the monks and the *Escolania* sing the celebrated *Salve Regina Montserratina*. The monks sing the first verse in plain-chant; the boys sing the second in polyphonic, the third verse is sung by the monks, and so on. When the Vespers is concluded and the monks leave the basilica in a long procession, the *Escolania* sings a concerto. Often while walking away from the gallery in the church and going through brightly lit halls and corridors, the walls of which are decorated with pictures of the great Spanish and Italian masters, I remembered the far-off days of the Russian Imperial residence of Tsarskoe Selo. When the evening service was over, the court left the palace chapel while the renowned Imperial Capella was still singing. The imperial Couple, followed by the pages, went through magnificent halls and corridors, and the music of the Capella grew fainter and fainter as in Montserrat.

Culture

It is quite impossible to describe the wonders of the great Catalan Abbey. The library with its 1,000 manuscripts, a multitude of incunabula and a hundred thousand volumes, is the greatest monastic library in the West. The Montserrat printing press was founded before America was discovered. It still produces wonderful books, including its marvelous Catalan Bible. The Montserrat Biblical Museum is unique and some of its collections are the best in the world. The Abbey also possesses many pictures of the great masters in its abbots' rooms, cardinals' apartments, distinguished guests' suites and reception rooms. There you will find El Greco, Ribera, Caravaggio, Caracci, Rosa, Solimena, Rigaud, Dughuet, Van Dyck, etc. There are also pictures attributed to Rafael, etc. The Montserrat sacristy contains a great many treasures which are shown to students of art.

I was received at Montserrat with the utmost kindness as a distinguished guest. I was even honored by being asked to sign their Golden Book. The present volume, dating from 1946, begins with the signature of General Franco. I also noticed the signatures of Umberto, the last King of Italy, Simeon, King of Bulgaria, Grand Duke Vladimir of Russia, head of the House of Romanov, Cardinals Tisserant, Spellman, Tien, etc. Numerous prelates, cabinet ministers, ambassadors and other notables had also inscribed their names.

I met many interesting people at Montserrat. Dr. Urbs, Bishop of Libava in Latvia, and Msgr. Novitsky of Riga live there as honored guests unable to return to their country which is dominated by the Soviets. These prelates did not abandon their flocks, but were deported by the Nazis to Germany during the Hitler occupation of the Baltic Republics and were unable to return afterwards.

At Montserrat I became acquainted with a Polish priest from Rome, one of the survivors of Dachau. Arrested in 1940 with thirty-six other priests by the Gestapo in the Lublin province of Poland, he was first sent for a month to the Auschwitz extermination camp. Within a month, one-fourth of his companions died. Transferred to Dachau, this Polish priest remained there four years until liberated by the Americans. More than one thousand Polish priests died there in his time. Besides these, numerous German, Aus-

rian, Czech, French, Dutch, Belgian, Italian and other priests died, in addition to the Protestant pastors and the Orthodox clergy from Yugoslavia and elsewhere.

I left Montserrat in the morning of September 18. The sky was sapphire-blue and the radiant sunshine illuminated the Abbey and the mountains. The plains of Catalonia were hidden under the fleecy white clouds as on the day of my arrival. I went down to Monistrol through the space by the *Funicular aereo*. Within a few minutes I was down at the station. The weather here was gray and gloomy. I reached Barcelona by a train in about three hours.

Barcelona

The capital of Catalonia boasts about 1,400,000 inhabitants. It was larger than Madrid until quite recently. The Castilians, displeased with the fact that their capital is smaller than Barcelona, added several neighboring localities to Madrid and thereby increased its population to 1,700,000. Barcelona is a very old city. It was founded at 230 B.C. by the well-known Carthaginian soldier, Hamilcar Barca. Having become a Roman colony, Barcelona was later conquered by the Visigoths and the Arabs. In 762 the city became the head of the county of Barcelona and the capital of Catalonia, which it remains to this day. Barcelona has had a very stormy history. It led several rebellions against the Castilians and was twice besieged by the French. It is a very lively, commercial and industrial city. Although wealthier than Madrid, it is Leftist by tradition and a center of the Catalan separatist movement.

Barcelona is not a Catholic city. According to current opinion, hardly four per cent of its inhabitants are regular church-goers. My visits to various churches tend to confirm me in that opinion. There is a shortage of priests. In the Carmes parish there are three priests for 42,000 inhabitants. Their full time is occupied in parochial duties with no time left for evangelizing. In the countryside the proportion of the regular church-goers occasionally rises to twenty-five per cent, but the average is consistently low.

Catalan priests told me that the religious situation in Spain, on the whole, is not much better than in France. It is true that in the diocese of Pamplona in Navarre there are 1,000 priests for about 300,000 people, with 600 seminarists preparing for the priesthood. It is also true that a village in the Basque diocese of Vitoria gave four-

teen per cent of its population to the Church as priests or religious. But these phenomena are confined to Navarre and the Basque provinces. In Madrid people are not better church-goers than in Barcelona, and the Castilian countryside is no more religious than in Catalonia. Andalusia and the Spanish South generally are as paganized as the worst French districts. The Spanish working class and the agricultural laborers are as poor Catholics as their French counterparts. Still the number of priestly and religious vocations in Spain is rising all the time, and not only is the loss of 11,000 priests and religious in the Civil War made good, but there is a considerable surplus.

The Concordat

Many of my Spanish acquaintances were rather cold towards the Concordat which was signed while I was in Spain. They thought it bound the Church to the regime far too closely. General Franco, according to them, obtained everything he wanted and conceded nothing. These people greatly objected to the nomination of the bishops by the Government. They were certain the latter will promote only those who are ready to foster its policy. The Catalans feared that they will now have only Castilian bishops. At present all the bishops in Catalonia, except one in Gerona, are Castilians. The last Catalan Cardinal Archbishop of Tarragona died in Switzerland during the last war, unable to return home. A Castilian was appointed to succeed him. The Catholics also complained of the difficulties which confront Catholic Action, of the impossibility to organize Catholic trade unions, etc. The Franco Government does its best to gain the clergy to its cause, but is really a danger to the clergy some say. It strives to make the clergy appear as out and out supporters of the regime, they contend.

During my stay, I did not meet any Leftists or opponents of the regime, but only its loyal supporters. According to them, the present regime is a personal triumph of General Franco, who is an exceptional man—a fine soldier and a brilliant statesman all in one. So long as he is alive, everything will be quiet, and there may even be prosperity and social progress. Unfortunately, according to them, Franco is alone. His collaborators are discredited Falangists and dissident Royalists and Catholics. They have no cohesion and no support even from their own people. Nevertheless, the hope was expressed that the timely restoration of the monarchical regime might secure

for Spain peace and prosperity after Franco will have passed away.

For the time being the regime is firmly in the saddle. This is reflected in the number of political prisoners. From over 270,000 in 1940 their number has declined to less than 30,000 in 1951 and is very much less now. The regime now is much milder. It would be preposterous to say that the Franco Government serves the rich. It does not. It tries to reduce the inequalities in Spain with taxation and social security legislation. Considering the destruction caused by the Civil War and the long ostracism of the regime by the great Powers afterwards, the Franco Government

has succeeded very well. The Spanish peseta is rising in value, government expenses are now below the revenues, while the cost of living remains low. With American credit Spain may rise quickly to prosperity. The Spaniards are good workers and are accustomed to a simple life. On the whole the outlook for Spain is now bright. As far as the Catholic religion is concerned, the outlook is certainly bright, provided the Spanish clergy use wisely the manifold opportunities afforded by the Concordat and keep out of the politics as much as possible.

S. BOLSHAKOFF, PH.D.
Oxford, England

JOSEPH DE MAISTRE, MASTER APOLOGIST

THOSE WHO EARNESTLY desire to comprehend the complexities and apparent contradictions of the Russian mind will find them explained with most revealing clarity in Joseph de Maistre's masterpiece, *Les Soirées de St. Pétersbourg*. Those who believe that the hand of Providence reveals itself in directing the course of human history will find scholarly confirmation of their belief in his *Considérations sur la France*. All who cherish a personal loyalty to the Pope and who look forward to the unity of Christendom under the spiritual *imperium* of Rome will find their love and longing supported by philosophic sanctions in his enthusiastic work, *Du Pape*. Apologists, inspired and instructed to defend the truth against the slick calumnies and deft detractions of the children of this world, will find a model of apologetic style in de Maistre's works; for he was at all times, as his very name gives omen, the master of apologists, outwitting the witticisms of Voltaire with a skill that set men scoffing at the scoffers of the Church.

Joseph de Maistre was born in Chambéry in 1753, at which time that province was in the Kingdom of Piedmont and Sardinia, and more than a century before it became a French possession. His father was Count Francis Xavier de Maistre, President of the Savoy Senate; his mother, Christina de Metz, was the daughter of the scholarly Senator Joseph de Metz.

From boyhood Joseph earned a reputation for scholarship and devotion to study. When he passed from the local Jesuit school to pursue legal studies in Turin, in accordance with the family tradition, he was wont to devote fifteen hours a day to the study of law, mathematics and languages, and finished a brilliant university course at the age of twenty. On his return to Chambéry he was appointed to the Court of Justice of Savoy and was later elected Senator. After a few years of peaceful security and married happiness, during which his spiritual and mental powers had opportunity to develop and mature, he was uprooted by the fury of the French Revolution and forced to flee with his wife and children to Lausanne.

His Love for Europe

While an exile there, he published his first book, *Considérations sur la France*. It brought him instant recognition as a thinker and a scholar who, in contrast to the theorists, was able to relate the turbulent events of the time to the vast panorama of historic perspectives and Providential guidance. He showed how the Reign of Terror was the logical outcome of the Reign of Treason, of that treason which began with the Lutheran contempt for authority. Protestantism he declared to be the monstrous enemy of Europe, the fatal

cer that adhered to all sovereignties, consuming them unceasingly. For de Maistre was a passionate lover of Europe and of the civilization which she created when the Church was acknowledged in all kingdoms. He proclaimed the truth which is so much in the minds of Christian men of our time, that Europe has a special mission, a divine vocation, to spread a Christian civilization over the earth.

After many vicissitudes of fortune, de Maistre was sent to St. Petersburg—the modern Leningrad—as plenipotentiary Minister of King Emmanuel IV, who had himself fled to Sardinia before the revolutionary storm. Before he won the esteem of Czar Alexander I, he had to endure humiliations and privations, since remunerations came slowly and sometimes not at all.

The Church Has the Last Laugh

He made excellent use of the sixteen years spent in this meeting place between East and West. His *Soirées*, which must have seemed fantastic when written, have been verified in truly amazing ways. His philosophic work is written in the Platonic dialogue form, the better to allow the various intellectual tendencies of the time to take voice and express themselves. It was in this work that he used the Voltairian weapons of satire and wit to defeat the Voltairians with ridicule. "Nothing kills like ridicule," Voltaire had said, who considered himself master in the art. De Maistre proved him true by showing it was not the rapier he thought it to be, but a killing boomerang. Chesterton among the moderns comes nearest to the style of the *Soirées*—Chesterton with his Christ-like wrath flaying the trucksters in the temple with the thongs of sharp paradox and merciless logic. "He laughs longest who laughs last," says Béla Menczer in his *Catholic Political Thought*, "and thanks to Joseph de Maistre, the Church laughed last on all the topics raised by the eighteenth and early nineteenth centuries."

The Russian Soul

What is of particular interest to us in the *Soirées* is the assessment of the Russian soul and the flashes of clear prophecy throughout these dialogues. One dictum especially has been quoted in recent years: "One can maintain as a general principle that no authority is strong enough to govern millions of men, unless it is aided by religion or slavery, or both." Commenting on the

unfortunate fact that the first lessons in Western culture to reach Russia were impregnated with rationalism, scepticism and atheism, de Maistre remarked: "The germs of Russian civilization were fermented and developed in the corruption of the Regency period in France. The dreadful literature of the eighteenth century arrived in Russia suddenly and without any preparation. . . . Exposed in this unprepared fashion, they (the Russians) will infallibly and abruptly pass from superstition to atheism and from passive obedience to unbridled activity. . . . The danger of rebellion, following upon an emancipation of the serfs, would be indescribably great on account of the peculiar character of this nation, which is the most excitable, impetuous and enterprising in the whole world. The writer has sometimes said that if the longing of the Russian heart could be imprisoned in a citadel, it would blow it to pieces. No man longs for something as ardently as the Russian does." That helps explain what to many seems an enigma—how the Russians passed from a state of somnolent mysticism to strenuous materialism.

Defender of Rome

At a time when the enemies of the Church were concentrating their attacks on her and waiting with fiendish glee for her final collapse, De Maistre hailed her with loyal and lyrical enthusiasm. "Holy Church of Rome," he wrote in *Du Pape*, "as long as I have the power of utterance, I shall use it to celebrate thee. Immortal Mother of science and sanctity, I greet thee—*salve, magna parens*. . . . In the midst of all unimaginable overturnings, God has constantly watched over thee, O Eternal City. All that could ruin thee has been leagued against thee, and thou art still standing; and as thou wast formerly the center of error, thou art for eighteen hundred years the center of truth."

He traced all the ills and disturbances of the modern world to the revolt against the authority of the Church. Luther by persuading men to reject that authority, tore the whole balanced fabric of Christian civilization, and the seamless robe of the Mystical Body became a heap of tattered, disconnected rags in the terrible *Zerissenheit* that followed the Reformation. "Joseph de Maistre," writes Menczer, "gave the various enemies of the Church a nostalgia for a supreme religious authority. From the queer sect of Saint-Simonism, to the still queerer philosophical school

of Auguste Comte, from Mazzini and his Young Europe down to Charles Murrat and his sect, this nostalgia for a spiritual authority, for a social theology without the Church, was to appear on every page, and in almost every manifestation of the coming century of secular sects. This applies even to the most highly organized and the most powerful of these sects, the only one among them to achieve material power, the Communist International of Moscow."

Before Catholic Action was formulated, de Maistre wrote in *Du Pape*: "I do not see why men of the world should not range themselves alongside the defenders of the holiest of causes. Even if they only served to fill the gaps in the army of the Lord, they could not justly be denied the merit of those courageous women who have been sometimes seen to mount the ramparts of a besieged city to distract the eyes of the enemy." De Maistre himself did more than fill a gap: he flung a challenge and made apologetics go into the

attack instead of remaining on the defensive. And he did more than distract the enemy; he dismayed him with his own ironic weapons.

Tardy dignities were bestowed on de Maistre when he returned to Europe in 1817. Four years later the accumulation of mental and physical fatigue overwhelmed him and he died sobbing *Je meurs avec l'Europe*. But Europe still lives because the thoughts of de Maistre still live to revivify the minds of those who have come to his defense. Our age has been favored with a splendid army of lay apologists, not one of whom is not indebted to de Maistre, the master of modern lay apologists in thought and technique and in the supreme gift of charity which distinguishes between the person of the heretic, always worthy of pity and prayer, and the perfidy of his heresy to be fought without compromise till it is destroyed.

LIAM BROPHY, PH.D.
Dublin, Eire

Warder's Review

Nominal Catholics

IN ANY RELIGIOUS CENSUS it is important to distinguish between those who are practicing members of a religious body and those who are only nominal adherents. This is particularly true when it is a question of the religious affiliation of inmates of our penal institutions. On its face value, a religious census of these institutions would tend to indicate that religion is quite ineffective in the prevention of crime. As a matter of fact, the exact opposite is true; as is demonstrated when we ascertain the degree of fidelity with which such people practiced their religion before their incarceration. People who are devout just do not turn out to be criminals.

In a New York State reformatory, for instance, there were 392 men who claimed to be Catholics. Upon investigation it was found that ninety per cent did not attend church regularly for some years prior to their arrest. Also, fifty-four had not received their First Holy Communion, and eighty-six had not been confirmed. What is equally tell-tale is the fact that only thirty-three attended a Catholic school exclusively, and only six attended

a Catholic high school. Over half of the 392 men or fifty-five per cent, came from broken homes. Similarly, only one of the entire group was married in the Catholic Church, while nineteen were wedded in a non-Catholic manner.

These statistics from the Spring number of *The Catholic Advocate* are quite revealing. They provide further evidence that the home and family today are chief factors in our delinquency problems. They also suggest the large number of nominal Catholics we have in our country. It is from among these come most of the conversions to Protestantism about which there has been so much written lately. It is understandable how nominal Catholics could be so influenced. Protestantism as such offers a considerably easier way of life. There is usually no long period of study and preparation, as is the case when one contemplates embracing the Catholic religion. For this reason it is correct to regard many of these conversions to Protestantism as genuine defections from Catholicism. These people really never were Catholics, save in name only.

On the other hand, the fact that there un-

Doubtedly is a large number of American Catholics who are only nominal members of the Church should have a sobering effect on Catholics themselves. We have a huge and important task on our hands—to reclaim the lukewarm and indifferent in our ranks. It was to this work specifically the Holy Father referred in his address to the Lenten preachers of Rome when he pleaded for more lay apostles. The task is simply too vast for the priests alone.

Shifting the Tax Onus

FOR MANY YEARS the trend has been to shift the burden of tax collection in our country from the state and local community to the Federal government. Thus it is that the Federal tax burden rose from 3.1 per cent of the national income in 1932 to 21.5 per cent in 1952. Correspondingly, the state and local tax burden fell from 10.8 per cent of the national income in 1932 to 9.3 per cent in 1942, and 6.9 per cent in 1952.

The concentration of the tax load thus effected has engendered an atmosphere of tax resistance in which, like a vicious circle, the states and local governments find it economically and politically impossible to retain their fair share of the national income through tax levying. State and municipal officials have felt the effects of this situation in the form of diminishing prestige of the governmental institutions which they represent. Their powers to promote public building and improvement projects has been curtailed, not because they could not find markets for bond issues to finance public works, but because their constituents are unwilling to further tax themselves. Federal taxation exhausts the capacity, or at least the willingness, of the people to submit to taxation.

Thoughtful people will agree with the opinion expressed in the February number of *Tax Review* which does not see a solution to this problem through an expansion of grants-in-aid to the states and communities by the Federal government. It would be to the best interests of all if the Federal government vacated certain taxes which are suitable for state and local use. Thus we would effectively resist the trend to greater centralization in government, an ideal which should be constantly borne in mind and implemented by practical measures wherever possible and feasible.

And Now the C-Bomb

HARD IN THE WAKE of the recent H-bomb experiments which shocked people the world over came the news of an even more devastating explosive—the cobalt bomb. Reporting in *The New York Times* of April 7, Mr. William L. Laurence writes:

"The cobalt bomb is a hydrogen bomb of the type tested successfully at the Eniwetok Proving Grounds in the Pacific March 1 and 26. The principal difference is in the material of the shell surrounding the active ingredients.

"Instead of a shell of steel, which becomes only mildly radioactive as it turns into a cloud of vapor, a shell of cobalt encases the fission and fusion substances. On being vaporized in the explosion, it is transformed into a deadly radioactive cloud 320 times more powerful than radium.

This cloud can travel with the prevailing winds over distances of thousands of miles, destroying all life in its path. The bomb could be exploded from a ship in the Pacific, for example, hundreds, even thousands of miles from the coast and the cloud would travel with the winds toward the United States West Coast and the rest of the North American Continent."

Have we at length reached the ultimate in destructive weapons of warfare? It would seem so from the observations of Mr. Donald A. Quarles, Assistant Secretary of Defense, who declared that the C-bomb was "not feasible" as an instrument of war—"because the radioactive material it released would kill friend and enemy indiscriminately."

In other words, man has succeeded in devising a real Frankenstein monster so powerful he cannot control it. The C-bomb's own destructive power forbids its use in warfare. Since moral restraint seems no longer to be a factor in the prevention of war, man may yield before the coercive fear of physical force, and thus be dissuaded from global strife. The motive here is not exactly a compliment to his noble nature.

At the impending Geneva Conference recognition of Red China will be the leading topic of discussion. It is hardly conceivable that this country under its present régime be admitted into the U. N. Its admission would be a capital blow to the U. N. itself, inasmuch as Communist China has defied the decisions of the U. N. and is still at war with it.

Contemporary Opinion

NOTHING IS SO URGENT at this time than to recall the people of God, the great family of Jesus Christ, to the substantial nourishment of liturgical piety warmed by the breath of the Holy Spirit, which is the soul of the Church and her children. Above all, in the Sacrifice of the Mass, souls will find an inexhaustible source of spiritual life which comes from Christ perpetually offered in the Sacrifice at the altar, and made food for His own that they might be nourished with His justice and love.

MSGR. GIOVANNI B. MONTINI
To Bishop Carlo Rossi of
Biella, Italy, 1953

Public education, like public health, is a paramount concern of government. To the extent that it implicates legitimate differences among sincerely held creeds, it bows to the demands of private instruction, but exacts from the devotees of such creeds the responsibility of meeting minimum standards of educational attainment. Permitting private schools is not, however, an indulgence on the part of government, but rather a fruitful protection of the free intellectual development of its society. The obligation of the State to the private school child is in no sense abdicated.

JUDGE ALFRED P. DODSON
Circuit Court of Oregon
Feb. 18, 1954

We are quite familiar with the traditional shortcomings of the time-honored (school) report card. But once we do away with report cards we do away with the spirit of wholesome competition, we dull student initiative and stifle the virtues of individual responsibility and diligence. No longer will there be reward for hard work and achievement; no punishment for indifference and sloth. Such a system asks that we put the dullard and the slothful pupils on the same level with the genius; we are asked to find the least common denominator for all. At times we wonder whether some of our schools are not doing a rather poor job, and this attempt to do away with report cards is nothing more than an attempt to hide the evidence.

The Catholic Standard and Times
March 12

We rightly champion Christian family life as the all-important unit of church and state. Yet how close are we (priests) to our Catholic families? How sensitive are we to the headaches and heartaches of good parents of low-income who must rear their little families in squalid quarters? We, generally speaking, live in reasonably comfortable quarters. With exceptions, Sisters, too, are comfortably housed, though the school rooms may be crowded and rather dingy. We can scarcely blame children or parents either who run afoul of the law, whose behavior becomes anti-social and even unchristian, when we ourselves show no concern about improving their poor habitations. Our mission is to all men, but if there are to be preferences they are not primarily to the well-housed, well-fed, well-clothed, who are the big givers and sometimes make the big parishes that the worldly desire. Rather, it is primarily to the badly housed, the undernourished, the poorly clothed little ones of the flock, who still are so numerous, and whom Christ loves, even though we neglect them.

RT. REV. MSGR. JOHN R. MULROY
The Catholic Charities Review
March, 1954

Why, therefore, are there people among us who in the name of civil liberties defend the showing in theatres, the advertisements to the public and the open public sale of what is plainly obscene?

Have we come to this that we do not see that this sort of thing is gravely harmful to public welfare?

Is it true that immorality is such a vague term that in legal practice it is undefinable? Certainly this is not in our tradition. We talk about a teen-age crime problem and yet we tolerate these things.

Is government so crippled by our civil freedoms that it cannot stop what is doing such great harm in our communities? And when, in the name of civil liberties these things are defended, we have departed far from our jurisprudence.

SAMUEL CARDINAL STRITCH
To the Chicago Catholic Lawyers Guild

It is the glory of co-operatives that they do not violate natural economic laws. Instead they conform to them. They establish justice by setting a pace that stops injustice. They humanize competition and make it work for the benefit of all the people. In our cooperatives, we are working with, and not against, natural economic laws.

L. S. HERRON

The Nebraska Co-Operator, March, 1954

Again, one of the root causes of the social problem is enmity between the various classes of society. They need to "understand and feel that all men are children of the same common Father, who is God; that each and all are redeemed and made sons of God, by Jesus Christ, the first-born of many brethren." (*Rerum Novarum*) In other words, they need to understand the work of our redemption. But "The work of our redemption is continued, and its fruits imparted to us during the celebration of the liturgy." (*Mediator Dei*, para. 31.) So they need liturgy, which impresses precisely that viewpoint on the minds of those who take part in it intelligently.

REV. CLIFFORD HOWELL, S.J.

The Christian Democrat

February, 1954

I had some part in the Paris Conference which created the treaty of Versailles. It is easy for me to recall the mood of that conference. We then believed that the way to exorcise evil from the German spirit was to occupy Germany, to demilitarize Germany, to impose upon Germany humiliating discriminations so that she would always be a nation apart, branded openly with the stigma of Cain.

From that experiment, those who truly and wisely seek peace have learned that no great nation is made harmless by subjugating it to discriminations so that it cannot be an equal in the family of nations. Restrictions, such as were imposed by the Treaty of Versailles, merely incite a people of vigor and courage to strive to break the bonds imposed upon them.

JOHN FOSTER DULLES, quoted in
Sudeten Bulletin, March 1954

In the world as it is today, the Catholic Press has become a necessity for every Catholic rather than a luxury or a good work worthy of our dutiful support. The simplest proof of this lies in the fact that there is no other practical

means of ensuring that all Catholics hear the important words of the Holy Father when he speaks, as he regularly does, on Catholic teaching and values in relation to secular affairs in a disturbed and largely pagan world. It would be manifestly impossible for the priest, in the short time at his disposal in the pulpit, to bring to the notice of his people the mind of His Holiness in all these important topics. Still less can the priest tell his flock of other valuable Catholic pronouncements, of the fate of our persecuted brethren, and of all matters affecting the practise of our faith in these troubled times. But every Catholic, by reading the Catholic Press regularly, is kept in constant touch with the Holy Father and the Bishops, and is adequately informed about events in their direct relevance to himself as an apostle. The Catholic Press helps to enable the Catholic to share in the life of the whole Church and to fulfil his part in her teaching mission.

CARDINAL GRIFFIN

Advent Pastoral Letter, 1953

Quoted in *The Tablet*, Dec. 12

Fragments

AFTER BISHOP KETTELER'S DEATH one of his bitterest foes, the liberal *Kölnische Zeitung*, was forced to confess: "It is almost literally true that the mighty champion of the *Ecclesia militans* died poor!"

Anent the priest-worker movement in France which has fallen on evil days, most pertinent was the reference to the words of Pope Pius XI made by the Cardinal Archbishop of Lille: "The first apostles to workers must themselves be workers."

His Holiness, Pope Pius XII, has approved introduction of the Cause of Beatification of Frederick Ozanam, according to Jacques Zeiler, president general of the St. Vincent de Paul Society.

Mrs. Agnes E. Meyer, co-owner of the *Washington Post*, is the author of this classic example of fallacy, distortion and buncombe: "Academic freedom, never very secure in our country, except in a few of our oldest universities, is in great jeopardy because the uneducated are sitting in judgment on education and educators."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

A Pastoral on Mary's Year

ONE OF THE most important duties attaching to the office of bishop in the Catholic Church is that of teacher. The bishop is the supreme teacher in the diocese as the Pope is the supreme teacher in the Church universal. The priests of a diocese are associated with their bishop in the important work of bringing the Word of God to the faithful simply because it is physically impossible in most instances for the bishop to reach by personal contact the large number of souls under his jurisdiction. But regardless of the number of priests in a diocese, their dignity or rank, the bishop as chief shepherd of souls is the official teacher.

So highly was the teaching office regarded by the Apostles, the Church's first bishops, that at times they delegated to others some of their duties in order to have more time to devote to the mission of the word. It will ever be thus in the Church because this order of the primacy of the teaching office derives from her divinely given, unchangeable constitution.

Among the various ordinary instruments used by the bishops in teaching their flocks, the pastoral letter is foremost. It is usually issued on stated occasions when it is read in every church in the diocese. Since they are official documents, pastoral letters are authoritative and must be received by all, priests and people alike, in a spirit of docility and filial gratitude. For this reason *Social Justice Review* has always looked to the pastoral letters of the Church's bishops for guidance and inspiration in the same spirit that we cherish all the encyclicals and pronouncements of the Popes. We make it a practice to quote from such documents religiously and regularly, knowing that thus we are insured against deviations from the truth, a necessary precaution in the social apostolate as it is in any other Catholic endeavor.

One of the most outstanding pronouncements on the current Year of Mary, after the Encyclical *Fulgens Corona Glorise* of Pope Pius XII, is the Lenten Pastoral of His Excellency Archbishop Aloisius J. Muench, Bishop of Fargo and Apostolic Nuncio to Germany. In its subject matter it is doctrinal, historical and social, as well as devotional. Although directed to the Church of

the Diocese of Fargo, this pastoral possesses much that is of interest to the Catholics of our country generally.

After the initial chapter, which is doctrinal, devotional and moral in tone, Archbishop Muench's letter briefly states the position of the Church in our country at the present time. This is germane to the general theme of the pastoral, because the bishops of the United States acclaimed the Virgin Mary heavenly patroness of our country under her title of the Immaculate Conception on May 13, 1846, eight years before the dogmatic definition of her sinless conception. To the aid of the intercession of our Blessed Mother the Archbishop ascribes the "astounding progress" of the Church in the United States. Statistics bear irrefutable evidence of this progress:

"In the memorable year of 1846, there were only 27 Bishops in the American hierarchy. Today there are 4 Cardinals, 31 Archbishops and 165 Bishops. The Dioceses were only 23 in number; today there are 129, plus the Vicariate Apostolic of Alaska. Then there was a handful of priests; today there are 45,222 priests. The number of religious was small; today there are 16,836 religious priests, 7,823 brothers, and 158,946 sisters."

This phenomenal growth is also reflected in the large number of Catholic institutions of various kinds which now dot our land. They testify to the fact that "inspired by the example of the Mother of Jesus, who was devoted, generous and selfless in her service of her Divine Son, her Lord and God, the Catholics of the United States, with unmatched generosity, have built up the Church to its present flourishing condition."

The pastoral refers to difficulties experienced by the Church during the past century—difficulties from within and from without. The internal trials were the "differences and disputes within parishes and dioceses, (which) sorely tried the respective shepherds of their flocks." The allusion here is undoubtedly to the controversies over language, Americanism, etc., treated in such scholarly fashion by Rev. Colman Barry, O.S.B., in his *The Catholic Church and German Americans*. Nevertheless, the Church emerged from these trials triumphant. "At no time was there a menace

schism. Conflicts that threatened harm to the unity of the Church were eventually settled with charitable tact and calm prudence, inspired by love of Christ and His Church."

Also unique to the Church in America were the waves of bigotry and intolerance, strangely enough in this land of freedom, which constituted her trials from without. And although, as Archbishop Muench observes, the ugly story of bigotry is now buried in the tomes of history," not all is perfect. Hostility to the Church continues in the form of opposition from those who "pervert the principle of separation of Church and State to their mis-guided purposes, especially in the field of education." In the face of this perversion of truth Catholics may not remain passive. "For these things (true interpretation of American principles) we shall battle."

Catholicism, far from being alien to the true spirit of our free Nation, has enriched that spirit with Christian idealism. One of the basic tenets of our traditional American political and social philosophy postulates the dignity of man. This tenet is ingrained in all Catholics, being taught to children even before they enter school. It has a religious basis, deriving from man's creation by God, from the nobility of his nature, and most of all, from the Mystery of the Incarnation, in which "the Son of God gave man a new nobility by taking human nature and uniting it to His Divine Person." For a Catholic, consequently, the dignity and worth of man is anything but an empty phrase.

Another strong pillar on which our Republic relies for its successful survival is respect for

authority. As Archbishop Muench observes, our Holy Father, in his Christmas address of last year, pointed out that "in a democratic state, no less than in any other well-ordered state, authority should be real and effective." Catholics look for inspiration in this matter to the patroness of the Church in our country who "showed such respect for God." A respect for the authority of God "begets respect for authority also in the human order of things," for parental, civil and other legitimate types of authority.

The Lenten Pastoral's very scholarly second chapter concludes with a reference to the perils now threatening our Nation. It is the perils from within which should awaken us from our complacency. Among these are: "neglect of religion in the schools of the land, decadence of moral standards, alarming evidences of sex perversion, immoral selfishness in marital relations with a consequent depreciation of the value of a human soul and the worth of a child, degradation of womanhood by flouting time-honored dictates of decency and modesty, growing delinquency among adolescents, dishonesty and corruption in public life," etc.

Catholics render their greatest service to their country, assailed by these moral evils, by leading "an exemplary life." This is the first duty of an apostle, the first law of the social apostolate. During this year, dedicated in a special way to our Blessed Mother, Catholics should pray for grace to more faithfully imitate her who will lead us and our wayward generation closer to Jesus, if we but let her.

(To be continued)

Dr. Pius Parsch

THE CATHOLIC CHURCH lost a leading world figure in the death of the learned Dr. Pius Parsch of Klosterneuburg near Vienna on March 11. Death came to Dr. Parsch in his seventieth year after a long illness.

The man who was destined to be a foremost exponent of the great liturgical revival in the Church of our times, entered Klosterneuburg in 1904. Upon his religious reception into the Augustinian Order he chose the name Pius from the saintly pontiff, Bl. Pius X, who was then ruling

the Church. Ordained a priest in 1909, he continued his studies while serving in a parish, and received his doctorate in theology.

During World War I, Father Parsch served as a chaplain in the Austrian army. It was while serving the soldiers he realized how little Catholics knew of the true meaning and beauty of the Holy Sacrifice of the Mass. He determined to remedy this situation at once. While another chaplain went through the ceremonies of the Mass, Fr. Parsch explained each part and prayer. He resolved that, once he returned home from his

chaplaincy, he would publish a High Mass leaflet missal. This he did and the leaflet missal, so commonplace today, was born.

We might say that the extraordinary talents of Dr. Parsch were absorbed with two great, overriding interests: to bring about active, popular participation in the Church's Liturgy, particularly the Holy Sacrifice; to make the Sacred Scriptures once more the basis of the piety of the people. These two great objectives run through all his writings; and they are many indeed. Included among the rich output of Dr. Parsch's facile pen are the following: *Messeerklärung* (*The Liturgy of the Mass*), *Das Jahr des Heiles* (now in ten languages), *The Breviary Explained*, *The Life of Jesus*, *Folk Liturgy*, and *Church Art in the Spirit of the Liturgy*. In addition to these major literary works, Dr. Parsch edited and published the following magazines: *Bible and Liturgy*, which first appeared in 1925, *Live with the Church*, *The Church Wall Calendar* and *Liturgical Youth*, the latter for children.

One of the high points in the great liturgist's career was the celebration of a grand *Betsingmesse* (popular participation in the praying and singing of the Mass) under his direction at the 1933 *Katholikentag* in Schönbrunn. He also received world attention for a conference which he gave at the International Eucharistic Congress in Barcelona in 1952.

Catholics the world over are deeply indebted to Dr. Pius Parsch for his unparalleled efforts in

the Liturgical Apostolate. Bl. Pius has told us that active participation in the solemn and public prayer of the Church is the primary and indispensable source of the true Christian spirit. God in His loving Providence has given the Church in this twentieth century some outstanding leaders in various parts of the world, whose zeal, combined with a genuine scholarship, has directed the steps of Catholics in ever increasing numbers to that goal of active participation in the Liturgy to which Bl. Pius referred with such emphasis. A leader among these leaders was Dr. Parsch. He has certainly made an ineffaceable impression on the age in which he lived. More than that. Posterity will ever enshrine his name in hallowed and grateful memory; for all future progress in popular participation in the Liturgy, wherever or by whom instigated, will be built on the foundations laid by Dr. Pius Parsch. He has built wisely and well.

We can only feel the deepest gratitude that Dr. Parsch lived to see so much of his pioneer work receive the full approval of Mother Church. This is true particularly in the instance of the restored Easter Vigil. Who knows but perhaps this great restoration would not have happened in our day had it not been for Dr. Parsch.

It is our fervent prayer that the heroic soul of Dr. Parsch be admitted without delay to the unspeakable glories of Heaven's resplendent Liturgy about the counterpart of which on earth he wrote with such faith and love. (R.I.P.)

Alleluia!

REGARDLESS OF THE prevailing tensions and uncertainties, the Christian soul is ever buoyed up and reinvigorated by the annual celebration of our Savior's conquest over sin and death. Thankful are we, indeed, that this most momentous event is celebrated with solemnity not for a day or an octave, but for a protracted season of eight full weeks. What is more, the Church never quite relinquishes her joyous resurrection motif, save for the weeks preceeding Easter, during which she is engrossed with the serious business of penitential preparation for this feast of feasts. And this only because it is necessary; there can be no resurrection unless there has first been death. The Christian dies to his lower sinful self

during Lent in order to rise in the newness of a richer share in the Christ-Life on Easter.

The spirit of this season of triumph is expressed in a single word, "Alleluia," which is a theme in itself. Having suppressed it by judicious design from Septuagesima Sunday until the vigil of the Resurrection, the Church literally bursts forth in unrestrained joy on the eve of Easter with the jubilant chant of the threefold Alleluia during the Holy Sacrifice. During the entire Easter season the Alleluias continue in profusion, and are retained even after the season's termination albeit with a modified solemnity.

The world needs the Alleluia. In our era of decision men hunger for hope, a solidly founded hope, to ease their minds and quiet their fears

"Where shall they find that hope, save in Him who has conquered the very evil forces which are wreaking such havoc in our disturbed world. Beleaguered mankind of the twentieth century thirsts for emancipation, for victory, not a military victory, for we have had these. What is so poignantly sought is a victory of a higher order, a conquest over the paralyzing thralldom of materialism, hatred and greed. But these are formidable enemies, far exceeding human prowess and ingenuity. Left to our own devices we should all succumb to a fatalistic despair.

There are those in history who dreamed of

world conquest. Some few achieved it, after a fashion, in a military way. Only One there was who actually achieved it and has so assured us: "Fear not, I have overcome the world." Christ gained His world conquest in His redemptive Death and triumphant Resurrection. It only remains for men to surrender to the rule of this Conquerer, and theirs, too, will be the victory.

In a sense the Alleluia is more than an Easter theme. It is the victory song of all time. It tells us that never need mankind fall a victim to despair. Our troubled world is literally starving for just such an assurance.

Oldest Printed Book?

THE *Constance Missal*, so-named by the Abbé Ed. Misset in 1898 because of the special Masses contained in it for the Diocese of Constance, is one of the earliest printed books known. Mr. Otto Hupp, a second-hand book dealer of Munich, had dubbed it the "special missal," *Missale Speciale*, because of its special votive masses. The questions about it are: Is it prior to the Gutenberg Bible, and is it the oldest printed book? Rev. John M. Lenhart, O.F.M., Cap., well known historian, discusses these questions in a recent edition of *The Pittsburgh Catholic*.

The *Constance Missal* is not a Missal in the proper meaning of the word; it contains forty-one Masses of feasts beginning with Christmas, fifteen votive Masses and six common Masses in a total of 380 pages. In the Middle ages priests had a greater liberty to celebrate votive Masses than today; it was quite natural, therefore, to print shorter Missals first, rather than a complete one, since a complete Missal was rather large and expensive.

The first copy of the Missal was discovered about 1880 by Frederick Roehm and sold to Mr. Otto Hupp of Munich as a specimen of early typography. Hupp, after a careful examination of the type, became convinced that this book was the work of Gutenberg. He gave a detailed description, trying to prove that the book in question was printed about 1445. In 1898 Henri Stein, a Parisian bibliographer, supported the contention of Hupp that Gutenberg had printed it. At this time the book still was known as the *Missale Speciale*. It was in this year that the Abbé Misset named it the *Missal of Constance*

and dated it as of 1450. The German bibliographers Falk, Schmidt, Schwenke, Zedler, Haeble and the Frenchman Seymour de Ricci stoutly maintained against Hupp, Stein and Misset that it was printed about 1470 or even 1480.

In 1915, while he was writing a second defense of his position, Hupp received the news that a second copy had been found. Abbé Francois Ducrest, Librarian of the Fribourg University, found it in the Capuchin monastery at Romont near Fribourg in Switzerland. This is the copy which was recently sold for more than \$100,000 to the Pierpont Morgan Library of New York.

Hupp's contention that the *Constance Missal* was printed before the Gutenberg Bible gradually came to be accepted, so that by 1940, for example, an exhibition of Gutenberg printings was arranged and the *Constance Missal* was placed as a genuine work of Gutenberg. The dates given for the printing of the Missal are from 1445 to 1450, if not shortly after 1451, while the Gutenberg Bible is dated as having been printed from 1450 to 1455.

There are a number of other printed works listed as having been printed before the *Constance Missal* or the Gutenberg Bible. The earliest printed sheet is a German religious poem on the sibyls, dated from 1445 to 1446; three Latin Grammars, printed in 1446 to 1447; an astronomical calendar printed in 1447 to 1448; three or four other Latin Grammars in 1448 to 1449; a *Compendium de statu clericorum*, printed about 1450, and *Diocesan Statutes* about 1451. But these were not considered to be books in the sense that the *Constance Missal* and the Bible are.

SOCIAL REVIEW

Surplus Commodities

IT IS ESTIMATED that our country has enough surplus wheat on hand to make more than 5 billion loaves of bread—enough to provide everyone in the United States with almost ten loaves daily for one year. We also have enough butter to feed our armed forces seven years. These are only two of the twenty-four surplus food and fiber commodities stored in the Agriculture Department's freezers, bins and warehouses throughout the country. It costs our Government approximately \$500,000 a day to provide this storage.

Serious consideration is being given in Congress to a plan for distributing these surplus commodities to indigent people in various parts of the world. CARE has offered its facilities for carrying out such a plan and some Government officials have expressed themselves in favor of turning all our supplies over to this organization. However, Catholics and members of other religious bodies have rightly insisted that such organizations as War Relief Services—NCWC should be considered in any plan of distribution.

Accidents in U. S.

THE NATIONAL SAFETY COUNCIL has revealed that 95,000 people were killed and 9,600,000 were injured in the United States during 1953. The cost of these accidents is estimated as reaching the staggering sum of \$9,100,000,000. While it is noted that the death toll is 1,000 below the total for 1952, the appalling fact is that last year our Nation's loss in human life through accidents was three times as great as the toll of American dead during the entire Korean war.

Motor accidents led the list with 38,300, an increase of 300, or one per cent, over 1952. The traffic toll was the third largest in our history, exceeded only in 1937 and 1941. In view of the fact that the number of vehicles on the road in 1953 and the number of miles traveled reached an all-time high, the death rate per 100,000,000 vehicle miles, estimated at 7, was the lowest rate on record. Traffic accidents resulted in about 1,350,000 non-fatal injuries.

Fatalities in home accidents numbered 28,000, a decline of 1,000. Accidental deaths at work remained unchanged at 15,000.

The estimated economic loss of \$9,100,000,000 covers both fatal and non-fatal accidents. It includes wage losses, medical expenses, insurance costs, production delays, and damage to equipment and property.

Communism and Citizenship

IN HIS STATE of the Union Message last January, President Eisenhower proposed that persons convicted of conspiring to overthrow the Government be stripped of their citizenship. A legal measure to implement the President's suggestion is now in preparation. Senator Homer Ferguson of Michigan is drafting legislation to strip citizenship from members of the Communist Party or those who give "allegiance to Communism."

The Senator said that he was searching for language that would not make it a crime to be a member of the Communist Party but would "set out that anybody who takes allegiance to the Communist cause voluntarily relinquishes his citizenship."

Labor Chaplains

THE DUTCH ROMAN CATHOLIC hierarchy has introduced a system of labor chaplains to help solve the problem of workers who have drifted away from the Church.

In the large cities of Amsterdam and Rotterdam, especially, the number of lapsed Catholics among factory hands, dock workers and taxi drivers has caused increasing concern to Church leaders. Unlike the worker-priests in France, who were recently recalled from their factory and dock jobs in that country on the order of the hierarchy, the labor chaplains hold no official worker posts. They are, however, exempt from all other work and devote themselves completely to their specialized task.

The chaplains are allowed in most factories where they walk about and study procedures. This provides an excellent opportunity for contacting the workers. Catholic officials believe that precisely because the chaplains are not actually workers, their influence is greater since they are not regarded as paid agents of the employers. Most of the preparatory work for the labor chaplains is done by small cells of Catholic workers who organize private meetings at their homes to which they invite lapsed Catholics to meet the chaplain. Each cell comprises about 30 workers at the most.

Apart from the considerations that brought the French worker-priest experiment to an end, the Dutch bishops felt that labor chaplains were most appropriate because the gap between priest and worker is not so wide in Holland as in France. Nevertheless, the problem of lapsed Catholics among city workers had to be faced and the labor chaplains were seen as the solution.

Communist Trade with Free World

AT THE VERY TIME when nations of the West are seriously considering relaxing restrictions on trade with Communist nations, the U.N. Bulletin of Statistics comes out with interesting figures on the volume of trade of Communist countries with the free world in the first half of last year. The statistics, as reprinted in *The Ensign* of April show that Communist trade with the rest of the world dropped sharply during the first half of 1953 as compared with the like period in 1952, while that of Red China increased greatly.

Imports by Eastern Europe fell off by the equivalent of \$128,000,000, while exports were down approximately \$137,000,000. Eastern Europe is considered to include Albania, Bulgaria, Czechoslovakia, Eastern Germany, Hungary, Poland, Rumania and the Soviet Union. Yugoslavia is excluded apparently because of that country's break with Moscow. There is no break-down of the Eastern European nations except for Russia. These figures show that nearly the entire loss was suffered by that country. Russian exports, for instance, decreased by \$110,000,000. Most of this was accounted for by a sharp decline in trade with the sterling area. Exports to that area fell from \$100,000,000 to \$27,500,000. Russia has never sent any great amount of its goods to the United States, but even that small figure was reduced from \$9,400,000 for the first six months of 1952 to \$6,300,000 during the like half of 1953.

The report on China is startlingly different from that of the rest of the Communist world. Its imports jumped almost 50 per cent from \$112,000,000 to \$163,000,000, while at the same time it raised the value of exported goods from \$151,000,000 to \$205,000,000. Both increases were due, according to the Bulletin, to wider trade with Western Europe, Hong Kong and Ceylon. The jump in Hong Kong trade was especially noticeable, imports from that British colony going from \$29,000,000 to almost \$64,000,000.

Since the United States does not permit export of American goods to Red China, there has been no flow in that direction for some time. This country does buy some Chinese products, however; but there has been a drastic cut in that trade. Total United States imports from China dropped from \$22,500,000 to \$4,000,000.

Norway to End Band on Jesuits

A NEWS ITEM in the *Courier Journal* of Rochester, N. Y., March 26 issue, states that the Norwegian parliament is expected to vote this year on a formal proposal to abolish a 140-year-old ban against the Society of Jesus. The ban was incorporated in Article 2 of the Constitution of 1814 which stated that "the Jesuit and other monkish orders shall not be tolerated."

It is considered likely here that the proposal will be voted upon by the parliament at its current spring session, or failing that, will come before the fall semester. A two-thirds vote is necessary for adoption.

The Constitution of 1814 also excluded Jews from the country. However, the bar against the Jews was lifted in 1851, and in 1897 the ban against "other monkish orders" was rescinded. Meanwhile a movement has developed in many quarters to have the anti-Jesuit provision rescinded as incompatible with the spirit of the United Nations Convention on Human Rights which guarantees full religious freedom and which Norway recently ratified.

The proposal to abolish the ban against the Society of Jesus was introduced in the Oslo parliament last year on the initiative of the Norwegian Cabinet, after newspapers had carried editorials and letters calling attention to it. In Norway the procedure is for such matters to be laid before one parliament for action by the next. This procedure guards against hasty or ill-considered action.

1954 Liturgical Week

THE 1954 LITURGICAL WEEK will be held in Milwaukee, August 16 to 19, with Archbishop Albert G. Meyer acting as host. Fr. Joseph J. Holleran, Cana director in the Milwaukee Archdiocese, has been appointed chairman of the local committee by the Archbishop.

The theme of the Week for the Year of Mary, according to Father Aloysius F. Wilmes, Liturgical Conference secretary, will be "The Liturgy and Mary." The program calls for two days devoted to the basic ideas of the liturgical apostolate on a popular level, and two on a scholarly level treating the place of the Blessed Virgin in the liturgy. Discussions of the two aspects will be edited and published separately in book form.

Bishop William T. Mulloy of Covington, Ky., is episcopal chairman of the Liturgical Conference.

Unionism Lag in W. Germany

FOR THREE SUCCESSIVE QUARTERS union membership has declined in West Germany in absolute and relative terms. In June, 1953, trade union membership in West Germany totaled 6,451,000 out of a labor force of 15,806,000. By September, 1953, trade union membership had declined 15,000, while the West German labor force had risen to 16,044,000. Most of the new 288,000 workers came from the younger generation, few of whose members appeared to have joined the unions. Further losses in the net union membership occurred between September and February, but the figures have not yet been reported.

Union members in W. Germany pay one hour's wages a week as membership dues, compared with one hour's wages a month by trade union members in the United States. The younger generation of German workers is reluctant to pay such high fees when little is done to obtain higher wages.

Monte Cassino Abbey Restored

THE TOWN OF CASSINO in Italy and the historic Abbey of Monte Cassino celebrated their rebirth on April 4, ten years after their destruction by Allied bombardment in World War II. As part of the celebration, reports *The New York Times* of April 5, President Luigi Einaudi inaugurated a new post office, law court and town hall, which completed the reconstruction of Cassino. The Abbey of Monte Cassino, though well on its way toward complete reconstruction, will not be finished until next year.

The Abbey, founded by St. Benedict of Nursia in 529 A. D., rises at the top of a 1,700 foot hill overlooking the town. It has been destroyed four times: By the Lombards in 581, by the Arabs in 833, by earthquake in 1349 and by bombardment in 1944. Its four destructions are recalled in new bronze doors of the Abbey. They are the work of Senator Pietro Canonica, a sculptor. They replace doors forged in Constantinople in 1066.

The work of reconstructing the Abbey was started shortly after it was destroyed. The first step toward reconstruction was a collection taken up among the Catholic Polish troops who stormed the hill on which the Abbey of Monte Cassino stood. The collection yielded \$6,000. The Monks of Monte Cassino also hoped for United States participation in the cost of reconstruction, but were disappointed. The Italian Government, however, came to their aid with about \$5,000,000.

With loving care the monks scratched among the ruins, collecting and reassembling their Abbey bit by bit. Fortunately, most of the books and the major art treasures had been sent to Rome and were safe.

Describing the difficulties of rebuilding the town of Cassino, the Mayor, Senator Pier Angelo Restagno said the Cassino zone suffered the worst damage of World War II. Cassino and four other towns were completely destroyed, and twenty-five other towns 90 per cent leveled. Reconstruction was delayed by appearance of pernicious malaria and by 500,000 land mines, which had to be cleared from the area.

Syracuse U. and "Separation"

A CATHOLIC CHAPLAIN has accused Syracuse University of operating in a manner "more reminiscent of a Protestant church-related school than a non-sectarian university." Father Gannon F. Ryan, student chaplain at St. Thomas More Chapel, has demanded a clarification by school officials of the university's religious status.

Referring specifically to the services conducted in Hendricks Chapel on the campus, Father Ryan complained to the university authorities that these services received an official university status whereas they are not "non-sectarian but actually Protestant." As a result, Catholic students have suffered embarrassment and religious tensions have developed.

The University's non-sectarian status has been violated in various instances among which the Catholic chaplain mentioned the following:

Lists of Catholic students compiled through "religious preference" registration cards were not received by the Catholic chaplain, but by the Protestant chapel, where their delivery was delayed; students were freed from classes to attend "non-sectarian" functions, but not freed for Catholic services; featured speakers at these functions have included officials of Protestants and Other Americans United for Separation of Church and State—"probably the most vicious anti-Catholic outfit in the United States;" the Catholic Church and Catholic students have been directly "insulted" by both Hendricks Chapel and the university administration.

Father Ryan said the situation at Syracuse University has existed for some time and has arrived naturally at an explosion point. He explained that in calling attention to the situation "we wish only light, but if heat must come that we may have light, then we must face up to it."

HISTORICAL STUDIES AND NOTES

THE BENDER FAMILY, GERMAN PIONEERS OF WESTERN PENNSYLVANIA (1798-1945)

V.

(Concluded)

Acquire Bender's Last Will and Death (1869)

QUIRE BENDER reached the ripe old age of four score and four years. On August 11, 1867, he made his last will and testament which was as follows:

"In the Name of God. Amen. I, Emericus Bender, farmer, of the Township of Carroll, Cambria County and State of Pennsylvania, being yet in good health and sound mind, memory and understanding, praise God for it, and considering the certainty of death and the uncertainty of the time thereof, to the end that I may be better prepared to leave this world, whenever it shall please God to call me hence, whensoever it comes, do, therefore, make and declare this My Last Will and Testament, hereby revoking and making void all wills by me at any time heretofore made by me. I do, therefore, make and declare this is my Last Will and Testament in manner as following:

"That is to say, I will that all my just debts shall be owing at my death, together with my funeral expenses and charges touching the proving of my Will, shall in the end be fully paid and satisfied.

"And what little goods I now occupy, consisting of beddings and house furniture, a brace, a clock, number of books: Albert E. Bender shall have all my 'ciphers books' and make choice of as many more of the books my Executor hereafter names may put them at public sale;

"And my son Henry Bender, I sold my first farm. I give him for this share Six Hundred Dollars, the balance, to be paid Jacob his brother, Four Hundred Dollars.

"And my daughters, Mary Kennedy, Three Hundred Dollars, and also Margaret Byrne, Three Hundred Dollars, and Catherine Wilt the sum of Two Hundred Dollars.

"My son Joseph, I have sold him land and I have a receipt of Five Hundred Dollars, so there is One Hundred Dollars coming to him. As to my heirs with whom I have either notes or receipts, these shall be subtracted from the above amount of their shares. But after the settlement is made and if there remains a surplus according

to each of the shares, then it shall be equally divided among the heirs.

"I give my son John Bender and bequeath to him all that plantation of land where I reside, one hundred acres more or less, together with all the improvements and buildings thereon erected, for his share PROVIDED that he pays his sister Catherine Wilt the sum of One Hundred Dollars.

"The Benedictine Order of Carrolltown: they are indebted to me on two notes I took from Francis Bearer for lands I sold him; so the Prior is to pay my sister Mary Ann Byrne, or to her daughter Betsey, Seventy-five Dollars, and for the balance after my death to say Masses for me and all my relations.

"I do nominate Augustine D. Luther one of my lawful Executors and give him authority when Henry Bender has paid what monies is due, to pay the rest of the heirs, you to make him a deed in my name.

"I also nominate Henry Bender, my son, Executor with the above Augustine D. Luther.

"Given under my hand and seal at Carroll Township, Cambria County, this eleventh day of August, A. D. 1867.

(Signed) Emericus Bender (seal)

Witnesses: Thomas Wilt

Henry J. Eckenrode

The foregoing will was probated February 8, 1869. (See Will Book, vol. 2, page 315, etc.)

Emeric Bender died January 26, 1869, at his estate in Carroll Township, Cambria County, from a stroke of the palsy, aged 84 years, 2 months and 13 days. His body was buried in St. Benedict's Cemetery in Carrolltown, Pa.

The obituary published in the local paper called him a "well-to-do farmer and one of the first settlers in northern Cambria, where he had resided since 1807; he was beloved and respected by a large circle of friends, neighbors and relatives. In connection with his death we reprint the brief sketch of his somewhat eventful life, as written by himself and published in the *Alleghenian* a little more than a year ago.³⁴⁾ It

³⁴⁾ Refers to the *Retrospect* quoted above.

will be perused with interest by all our readers, and is more graphic and complete than anything we could hope to write."

Squire Bender married twice. In 1808 he was joined in matrimony to Mary Magdalen Yost, born in 1784, daughter of an old settler of Cambria County. She died October 19, 1839, at the age of 55, and is buried in St. Joseph's cemetery at Hart's Sleeping Place. Some time later Emeric Bender married a woman with the Christian name of Catherine, whose family name could not be learned. She died April 17, 1861, in her 65th year and is buried in St. Benedict's Cemetery in Carrolltown.

Emeric Bender raised a large family whose descendants are spread far and wide in this country.

Children of Emeric Bender and Mary Magdalen Yost

1. Mary Ann, born in 1810, married February 6, 1830, to Michael Kennedy and died January 21, 1892, at the home of her son Francis P. Kennedy in Rock County, Minnesota. She is buried at Luverne, Rock County, Minnesota.
2. Jacob, born October 6, 1812, married about 1832 to Rachael Wills, died January 7, 1866, and is buried in St. Benedict's Cemetery, Carrolltown, Pa.
3. Lydia Apollonia, born October 11, 1814, married April 14, 1834, at Loretto, Pa., to James Kennedy, died May 20, 1850, and is buried in St. Joseph's Cemetery at Hart's Sleeping Place.
4. Joseph, born December 25, 1816, married in 1840 to Helen Richter in St. Joseph's Church at Hart's Sleeping Place, died March 3, 1901, and is buried in St. Benedict's Cemetery at Carrolltown, Pa.
5. Margaret Ann, born in 1818, married to James Byrne, died October 3, 1869, and buried in St. Benedict's Cemetery at Carrolltown, Pa.
6. Catherine Ann, born November 12, 1821, married first to John Wharton and in second marriage to Thomas Wilt, died at St. Augustine, Pa., and is buried there.
7. Henry, born about 1826, married November 4, 1848, to Sarah Luther, died about 1910, and is buried in St. Benedict's Cemetery at Carrolltown.
8. John, born December 8, 1828, married on June 14, 1852, to Barbara Boozer and died January 14, 1903, being buried in Calvary Cemetery in Altoona, Pa.

9. Mary Elizabeth, married on November 24, 1835, to Thomas Sharbaugh, died the next year in 1836 and is buried in St. Joseph's Cemetery at Hart's Sleeping Place. She undoubtedly was also baptized by the Prince Gallitzin like her brothers and sisters, but no baptismal entry is found on the books of St. Michael's of Loretto. Evidently the Prince failed to enter her baptism as he did omit a number of others.

All these children were married in time and with the exception of one, were blessed with issue.

Grandchildren of Emeric Bender

- I. Children of Mary Ann Bender and Michael Kennedy, Married February 6, 1830, at Loretto, Pa.
 1. Charles Kennedy, born November 10, 1830, married on November 4, 1861, to Margaret Rockett in St. Patrick's Church, Cameron's Bottom, Pa., died August 17, 1912, and is buried in Calvary Cemetery in Pittsburgh, Pa. He was the father of one boy and four girls.
 2. Margaret Kennedy, born May 7, 1838, married to Dominick McBride in St. Benedict's Church in Carrolltown, Pa. In 1874 she moved with her five children to Minnesota and died at Simpson, Minnesota, on August 4, 1924, at the age of 92. Her husband had died June 19, 1871, and was buried in St. Benedict's Cemetery at Carrolltown, Pa.
 3. John A. Kennedy, born July 12, 1834, married first in 1862 to May Ann Buck at Carrolltown and in 1872 in a second marriage to Annie Eva Snyder. He died on August 14, 1903, in Adrian, Minnesota, and is buried there.
 4. Magdalen Kennedy, born in October 1836, remained single and died January 15, 1922, being buried at New Ulm, Minnesota.
 5. Augustine Kennedy, born in 1838, married in Iowa and died at Luverne, Minnesota, June 14, 1887. One daughter is still living at Aitkin, Minn.
 6. Bridget Kennedy, born March 14, 1840, married to Dave Evans, died November 8, 1873, and is buried in St. Benedict's Cemetery at Carrolltown. Two boys and two girls of this couple are still living.
 7. Dominick Kennedy, born April 14, 1842, remained unmarried and died on February 19, 1865, from starvation in the war prison at Salisbury, N. C.

8. Thomas Kennedy, born October 3, 1844, married in Minnesota to Mary Toohey, died in November, 1919, and is buried at Simpson, Minnesota. Two boys and three girls of his are still living.
9. Ellen Kennedy, born December 26, 1846, married to John O'Brien on August 21, 1881, at Newton, Montana, died May 27, 1904, and is buried at Newton, Montana. She was mother of three children: Frances Mary, George Titus and James D.
10. Francis P. Kennedy, born March 17, 1848, married in Minnesota on May 11, 1885, to Margaret Stewart, died May 6, 1937, and is buried at Bagley, Minn. He left four girls: Gertrude, Ann, Mary and Agnes.
11. Lucinda Kennedy, born November 16, 1851, was married in 1877 to Miles Murphy in Minnesota. She is buried in Grafton, North Dakota. She was mother of six boys and one girl of whom are still living Francis P. in Montana, Vincent A. and William M. in Oregon, Harry S. in Rochester, Minn., and Mabel C. in Los Angeles, California.

II. Children of Jacob Bender and Rachel Willis, (date of marriage not known)

1. Margaret Bender, married to Mr. Swizler. They had one daughter who lived at Carrolltown, Pa. No other data are known.

III. Children of Lydia Apollonia Bender and James Kennedy, Married at Loretto, Pa., on April 15, 1834.

1. Six children were born to this couple: Michael, Henry, John, James, Julia Ann and Sylvester Peter.

IV. Children of Joseph Bender and Helen Richter, Married in 1840 in St. Joseph's Church at Hart's Sleeping Place.

Eleven children were born to this couple, all in Carrol Township, Cambria County. Besides, four other children were adopted by them. Joseph Bender died March 26, 1890. The following of his children had been living of late: Charles Bender of Huntington, W. Va.; Mrs. John G. Miller of Carroll Township, Cambria County, Pa.; Mrs. John Alberter of Carrolltown, Pa.; E. P. Bender of Carroll Township, Cambria County, Pa., and I. E. Bender of Summerhill, Pa.

V. Children of Margaret Ann Bender and James Byrne, Married About 1838.

Mrs. Mary Weakland is the only child known of this couple; she was still living lately.

VI. Children of Catherine Ann Bender and John Wharton and Thomas Wilt.

No children are known to survive.

VII. Children of Henry Bender and Sarah Luther, Married November 4, 1848.

Ten children were born to this couple. Three of them are still living: William B. Bender of Pittsburgh, Pa., Ida Bender of Carrolltown, Pa., and Henry Bender of Carrolltown, Pa.

VIII. Children of John Bender and Barbara Boozer, Married June 1853.

A son, Albert, is dead; a daughter, Mrs. Maude Bradley of Altoona, Pa., is still living, and of three other children nothing particular is known. Mrs. Mary Grief of Carrolltown, daughter of Albert Bender and granddaughter of John Bender, treasures the German Bible bought and used by Squire Emeric Bender.

IX. Children of Mary Elizabeth Bender and Thomas Sharbaugh, Married November 24, 1835.

Apparently there was no issue to this couple.

It is noteworthy that none of the large male progeny of Squire Emeric Bender received the baptismal name of Emeric, the patron saint of the continent of America.

Descendents of Squire Emeric Bender's Brothers and Sister

I. Henry Bender

Henry was the youngest brother of Squire Bender. The family tradition has little to tell about him; the older brother eclipsed him almost completely. The family tradition is apparently true in stating that he was born in Germany and brought over as a baby. If he would have been born in Philadelphia, he would have been baptized in the German Church of the Holy Trinity. The baptismal records of this church have been printed, but there is no Bender to be found in the long list of baptisms. His parents took him to Cambria County in 1802. His name is not found on the list of Paschal communicants of 1810, nor on the list of Paschal communicants of 1811, nor on the

list of confirmations in 1811. The first notice we have of him in the church books of St. Michael's Church of Loretto is his marriage on February 17, 1828, to Mary Ann Myers. Two of their children were baptized in Loretto: a boy, James Augustine, born in 1828, and a girl, Mary Ellen, born in 1832. Henry inherited the farm of his father, John Jacob, on the death of the latter, December 6, 1828.

On September 29, 1829, he subscribed five dollars towards the erection of St. Joseph's Church at Hart's Sleeping Place, and on July 19, 1835, two dollars were given towards the salary of Father Lemke. On November 20, 1847, he subscribed eight dollars towards the building of the new church of St. Benedict's in Carrolltown.³⁵⁾ Some years later he left Cambria County to go west, but nothing is known about him after his departure from Cambria County.

II. William Bender

The family tradition has little to tell about this brother of Squire Emeric Bender. He came with his father to Cambria County in 1802. He was remembered in his father's last will and testament, receiving the sum of ten dollars. He settled in Maryland, where he became a well-to-do businessman, but was somewhat lukewarm in his religion for a while.

III. Mary Ann Bender Byrne

We mentioned above the fact that this daughter of John Jacob Bender was sold in servitude, and that in 1810 Emeric walked to Philadelphia to take her to Cambria County. On June 11, 1811, she was married to John Byrne, Jr., who had immigrated into Cambria County with his father in 1795.³⁶⁾ Their children were three boys and two girls: Jacob, Thomas, Henry, Agnes and Elizabeth. The latter remained single, whilst the others were married.³⁷⁾ John Byrne died in February, 1840, but his wife Mary Ann survived him for forty years, dying December 31, 1880. The family tradition states that she died at the age of 87 years. She was evidently older than this at her death. She was sold in servitude in 1798. If she died at the age of 87, she was only five years old when sold into servitude. That is impossible. In 1798 she must have been ten years old, 92 years at her death. She was buried, like her husband, in St. Joseph Cemetery at Hart's Sleeping Place.

Conclusion

The foregoing account of the Bender family in western Pennsylvania is rather sketchy, owing to dearth of biographical material. Squire Bender, who wielded a facile pen, must have written and received a great number of letters and documents during his long career as squire, county official and political leader in that section over which he exerted a commanding influence. The entire bulk of this precious historical material has been destroyed to the great loss of biography. Not a single personal letter has been preserved, which would give us a clear idea of the extent of social and political influence exercised by Squire Bender during the pioneer days of Cambria County. In the absence of documentary evidence, we may picture in our minds how influential men of the county and State would seek counsel from the wise old squire who was widely known as an honest man who worked unselfishly for the welfare of the people living in the northern section of Cambria County.

An irreparable loss to history, surely, was the destruction of the "cipher books" which Squire Bender bequeathed to his son, Albert. These books would have given us an insight into the manifold activities of Squire Bender in behalf of township, county and church. Yet, after all these losses, there is still much information to be gathered from the county records and the newspapers, sources we unfortunately could not tap.

The notes on the ramification of the Bender family, though incomplete, show the westward movement of the family in the second and third generations. Even a member of the first generation settled in distant Minnesota.

In regard to family affiliations, we see that the Benders upheld the Catholic affinity irrespective of nationality, inter-marrying with the Irish.

For many years Squire Bender was one of the hundreds of Catholic squires, scattered all over the United States dispensing legal justice and equity in a limited way. Even the very name of many of these men who worked for the maintenance of peace and public order are forgotten. Squire Bender, however, is fortunate in having left descendants who kept his memory fresh and who utter his name with great reverence, while the ecclesiastical and civil history of Cambria County has enrolled, among its galaxy of eminent men, the grand old Squire of Susquehanna and Carroll Townships of Cambria County.

REV. JOHN M. LENHART, O.Cap.

³⁵⁾ Wirtner, *Benedictines*, pp. 19, 44, 102.

³⁶⁾ Wirtner, *Benedictines*, p. 16.

³⁷⁾ Kitell, *Souvenir*, p. 102.

Book Reviews

Received for Review

- ordani, Igino: *Pius X, A Country Priest*. Trans. by Rt. Rev. Thos. J. Tobin. Bruce Publishing Co., Milwaukee. \$3.25.
- Brien, John A., editor: *The Vanishing Irish*. McGraw-Hill Book Co., Inc., New York. \$4.00.
- ahill, Rev. Peter J., M.A.: *The Catholic Indian Missions and Grant's Peace Policy 1870-1884*. Catholic University of America Press, Washington. \$5.00 (cloth), \$4.25 (paper).
- ese, Vincent J.: *Marriage*. Fides Publishers Assn., Chicago. 25 cents (paper).
- ese, Vincent J.: *The Mass*. Fides Publishers Assn., Chicago. 25 cents (paper).
- égamey, Pius-Raymond, O.P.: *The Cross and the Christian*. Trans. by Angeline Bouchard. B. Herder Book Co., St. Louis. \$3.25.
- mon, Rev. A., O.M.I.: *Fruitful Confessions*. B. Herder Book Co., St. Louis. \$3.25.
- cheeben, Mathias, Joseph: *Nature and Grace*. Trans. by Cyril Vollert, S.J., S.T.D. Herder Book Co., St. Louis. \$4.95.
- rabowski, Stanislaus J.: *The All-Present God. A Study in St. Augustine*. B. Herder Book Co., St. Louis. \$4.50.
- esbron, Gilbert: *Saints in Hell*. Doubleday & Company, Inc., N. Y. \$3.75.

Reviews

The New Testament of Our Lord and Savior Jesus Christ. Translated from the Latin Vulgate. Edited by Catholic Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. Catechetical Guild Educational Society, St. Paul. 480 pages. 50 cents.

IN AUGUST OF 1953 the Catechetical Guild Educational Society of St. Paul published the New Testament in the form of a paperbound pocket book. At the reasonable price of 50 cents, several hundred thousand copies have thus far been distributed.

It is heartening to see the pocket book type of publication elevated by service to a nobler purpose. Thus far it has been identified as being almost exclusively a vehicle for the wholesale dissemination of pornography. There is no reason why this less expensive means of book publishing should not be used for good literature.

The new pocket book edition of the New Testament is quite readable. The type is clear and the footnotes arranged for the convenience of the reader. Since it is so inexpensive, it should find its way into the hands of a large number of people who otherwise may be disinclined to purchase a copy of the New Testament. Let us hope that in ever increasing measure it will help to dispel ignorance of the Sacred Scriptures which St. Jerome rightly condemned when he said that to be ignorant of the Scriptures is to be ignorant of Christ.

We think the gaudy cover design gives the book a cheap appearance and is hardly consonant with the sacred character of the contents. This feature of the usual pocket book could better have not been adopted.

HARVEY J. JOHNSON
Central Bureau

Osende, Victorino, O.P.: *Fruits of Contemplation*. B. Herder Book Co., St. Louis. 338 pages. \$4.75.

Fruits of Contemplation by Victorino Osende, O.P., is the first of a series of books on the Spiritual Life by the Dominican Fathers of the Province of St. Albert the Great. The series is to be known as the Cross and Crown Series of Spirituality. This book is translated from the original Spanish by a Dominican Sister of the Perpetual Rosary of Milwaukee, Wisconsin. The title, says the translator, is borrowed from the Dominican motto and means: "To give to others the fruits of contemplation."

Father Osende was trained in the school of spiritual theology by the renowned Father Arintero, O.P., who carried on a spiritual campaign against the dualism which had been introduced into the spiritual life—a dualism which separated asceticism from mysticism. As a result, mysticism was considered by many as wholly extraordinary and beyond the reach of most devout souls—"a rushing in where angels feared to tread"—and, therefore, not to be considered for the direction of souls in the ordinary practices of spiritual life. Father Osende carried on this campaign to make us understand that mysticism and contemplative prayer are only the normal development of a soul pursuing the fullness of perfection in this life as a prelude to eternal glory and union with God in the next. "The mystical life," says Father Osende, "is nothing more than human nature's participation in the Divine life, causing thereby a supernatural transformation which is more profound as the possession of that Divine life is the more perfect." Miracles, visions, raptures, revelations, etc., which sometimes accompany a holy life, do not constitute its essence.

Practically speaking, then, it is the purpose of the author to simplify as far as possible the work of seeking perfection by stripping it of many technicalities and bringing it within the reach of every devout soul.

On the theory that contemplation implies greater intimacy with God, he would urge that man strive, in this life, to reach the highest degree possible of that participation in the Divine life which constitutes the essence of eternal glory.

The author leads the soul in simple language, yet with profound thought, to the way of full spiritual growth. The arrangement of articles is arbitrary and does not follow any strict order. Hence the reader may open the book at will and find there many thoughts which will clarify numerous problems and impress him with their correctness, as well as delight him with their way of presentation.

The book is not for priests and religious alone, but for anyone who sincerely desires to advance in the way of perfection. It gives a helpful tool—that of spiritual reading—to aid in the fulfillment of the Divine precept: "Be ye perfect as your heavenly Father is perfect."

REV. T. EDWARD WHOOLEY, C.M.
Kenrick Seminary
St. Louis, Mo.

Weiser, Rev. Francis X.: *The Easter Book*. Harcourt Brace & Co., New York. \$3.00 224 pages.

In *The Easter Book* Father Francis X. Weiser, S.J., has assembled an astounding and most interesting collection of material, explaining the origin, history and significance of both the liturgical and popular customs and celebrations that have grown in the course of many centuries around the observance of Easter, the greatest feast of Christianity. It is, in fact, more than a book on Easter, embracing, as it does, the whole Easter season, beginning with pre-Lent on Septuagesima Sunday and running on through the glorious feast of the Lord's Ascension into heaven.

The book has a special message for America, which, in the process of becoming the melting pot of nations, pretty well succeeds in a generation or two in obliterating almost entirely not only the national traditions, folk customs and folk music of the immigrant, but also his rich religious heritage of customs and practices which were the result of centuries of living the faith in the old home country. It is scarcely wise or practical simply to transplant these things from the old world to the new, but thus far young America has failed almost completely to give birth to an indigenous counterpart of what the immigrant loses in the process of becoming an American.

Blessed by the Creator with almost limitless natural resources and wealth, America, exploiting to the full the talents, abilities and ambitions of the immigrant in his newly discovered atmosphere of freedom and opportunity, has achieved in less than two hundred years material and technological progress unknown and unequalled in all of history. Nevertheless, it is becoming more apparent day by day that our spiritual and moral achievements have not kept pace with our material progress, and that a ubiquitous secularism is gnawing away in cancerous fashion at the very vitals of American civilization. Our "freedom of religion" has gradually evolved into "freedom from religion," aided and abetted by our most dangerous heresy of religious indifference. The step from "one religion is as good as another" to "no religion at all" is an easy one, and tens of millions of our fellow Americans have taken it. Even our homes, the last bastion of religion, have largely succumbed to the constant battering-ram attacks of press, screen, radio and television with their overwhelming flood of free thought, free love, free sex, glorification of crime and divorce, and their hedonistic philosophy of entertainment and advertising.

Interestingly enough, without even trying to be religious, we have retained certain customs and practices of religious origin, the while practically no longer remembering their meaning, e.g., new Easter clothes, Easter eggs, Easter parades, and carnivals. The real meaning of these and countless other customs are revealed by Father Weiser's book.

In an opening chapter on "Man and Nature" we learn that some of the popular traditions of Lent and Easter date back to ancient nature rites which in the course of time have been "baptized" by the Church—the fight against winter with the ultimate triumph of spring, fertility rites centering in the appearance of

new plants and flowers in spring, Mary gardens made up of flowers and herbs ascribed by love and legend as a special tribute to the Blessed Virgin, ancient water rites that doubtless had something to do with the Church's elevating the pre-Christian symbolism of nature into the Christian sacramental of the Easter water.

A chapter on the burial of the Alleluia on the Saturday preceding Septuagesima Sunday and another on pre-Lent and carnival demonstrate the seriousness with which Christians through the centuries have prepared for the great Lenten season of fast and penance in preparation for sharing in the resurrection of Christ at Easter. We find Lent and Passiontide particularly rich in Christian practices—Lenten food, mourning, Easter confession, hymns and special devotions. But the climax comes, of course, with Holy week.

The liturgical services of the "Great Week" are briefly described, and interwoven with them is a vast array of popular customs and observances varying from one country to another, yet all inspired by the Church's official worship. To mention but a few the Tenebrae service, the washing of the feet on Holy Thursday, the holy sepulcher and Calvary representations, the Easter fire, Easter foods, Easter hymns and music, Easter lambs, Easter egg decoration and games associated with it.

The chapters on the feast of Easter itself give abundant proof that our forefathers knew how to celebrate the "feast of feasts" in a truly Christian manner, with the celebration carrying over into the ensuing week with scarcely any decrescendo, and continuing on to the moment of the Lord's glorious ascent to the right hand of His Father in heaven.

Father Weiser has made us his debtors by his popular, yet scholarly presentation—a rare combination, indeed.

REV. ALOYSIUS F. WILMES
Secretary of the Liturgical Conference
Elsberry, Mo.

Forestier, P., S.M.: *The Kingdom Is Yours*. Translated by Angeline Bouchard. Fides Publishers, Chicago, 1954. 189 pages. \$3.50.

When so many books are published on various aspects of Catholic life and piety which, so to speak, dip into the many streams of devotion, it is a delight to read a book which goes to the wellspring of all Catholic devotion, the Holy Eucharist.

The Kingdom Is Yours devotes all of Part Two to what Father Forestier calls "the Gospel of the Eucharist"; and Part One (The Sermon on the Mount) forms a beautiful introduction to this, the most important part of the book.

Since the Eucharist is the fountainhead of all Catholic devotion, it should form the source of our individual piety, and be the greatest consolation throughout our lives. *The Kingdom Is Yours* does not attempt to teach us academic niceties about union with God, mystical or otherwise; it leads us to practice union with God through meditation on the Eucharist, and through appreciative reception of the Body and Blood of Christ in Holy Communion.

"The Holy Eucharist is the epitome of all the wonders God has wrought for the good of

man, the loftiest of all the mysteries of our Redemption, the most perfect expression of Christ's love for us."

Thus Fr. Forestier introduces his chapters on "theospel of the Eucharist." He tells of the way Christ prepared His disciples for the revelation of this great mystery (so utterly unthinkable to them), and the dual unfolding of precisely what He meant to leave man as legacy of His love.

Not what some saint has said about the Eucharist, what Christ said about It, is the presentation of *the Kingdom Is Yours*.

REV. JOHN J. JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

Walsh, Edmund A., S.J. *Total Empire*, the roots and progress of World Communism. The Bruce Publishing Company, Milwaukee, 1951. 293 pages. \$3.50.

Many people are asking, "Why do wealthy capitalists and Hollywood celebrities join the Communists?", "What is the basis for the fanatical zeal of the Communist?", "What do they hope to gain from all this hate and unrest which they try to foment?"

Questions such as these can be answered best by an understanding of the objectives of Communism and the proper evaluation of the Russian Revolution.

This understanding *Total Empire* aims to bring to its readers. Eleven chapters deal with topics which help put into proper focus the startling and important developments inside Russia, and the effects of these developments on the other nations of the world.

The book is partly biographical (Edmund Walsh spent many years inside Russia and its satellites), and deals simply with facts as observed by himself. The author attempts to give a clear exposition of the Communists' determination to dominate the whole world. He does not pretend that the Russian doctrine is a mystery, but shows how it is a very clearly and cleverly worked-out system, which he has watched with interest and understanding for twenty-five years. The present time is a welcome one for his findings to be presented to the public.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.
St. Regis College, Denver

Lesse, C. J., and Harte, Thomas J., C.S.S.R., Editors. *The Sociology of the Parish*. An Introductory Symposium. Bruce Publishing Co., Milwaukee, 1951, XII, 354 pages. \$4.50.

The contents of this book were contributed by sixteen authors who have studied the Catholic parish from a variety of angles. The history of the idea of a "parish" is traced through the era of Trent, through the middle ages, back to the patristic period. A separate essay on parishes in the United States touches on the rise of the parish, the struggle for satisfactory laws of incorporation, the Abbelen petition, and Father Purcell's financial troubles in Ohio. Technically, of course, there could be no full fledged parishes until the United States was withdrawn from the Propaganda and placed under the general discipline of the Church in 1908. Two chapters take up the special problems of urban and

rural parishes, and several pages are devoted to the canonical justifiability of parishes organized exclusively for Negroes.

Besides dissecting the past and present, the authors present two ideals for the future: Intensifying missionary activity within our parishes and multiplying personal contacts between priest and people. The former is cautioned always to remember that he is dealing with composites of body and soul, not only with souls.

In passing, the book offers some occasional statistics and considerable data on canon law. Many American Catholics who feel that they satisfy their obligations admirably by merely going to this or that church for Mass will be surprised to read the detailed legislation about parishes as well as about the societies which operate rather inconspicuously within their precincts. Readers who are especially interested in the Church at the local level will find numerous footnotes in this book to lead them to cognate studies.

REV. B. J. BLIED, PH.D.
Fond du Lac, Wisconsin

Peace and War

Guerre et Paix: De la coexistence des Blocs à une Communauté internationale. Compte rendu intensif de la 40^{ème} Semaine Sociale de France. Pau 1953. I vol. in-8°, 400 pp. Prix: 995 frs. franco. Ed. de la Chronique Sociale de France, 16 rue du Plat, Lyon 2°.

THE SECRETARIST of the *Semaines Sociales de France* last November published in a single volume the proceedings of the 40th *Semaine Sociale* held last July in Pau. The volume is very rich in content and is quite indispensable to those who study or are interested in the problem of peace and war from the Christian point of view in our age. It is not enough only to enumerate the subjects of some contributions: The Advance of the World toward Unity, Material and Ideological Roots of the Contemporary Disorder, Attempts of the International Organization and the Reason of Their Failure, Christian Concept of Peace, Modern Weapons before Morality, Sociology of Modern War and a Just War, International Collaboration in the Economic and Social Field, etc. The Volume is a real *Summa* on the subject of Christian social thought.

Among the contributors to the volume are Cardinal Feltin, Archbishop of Paris, Bishop Terrier of Bayonne, Msgr. Solages, Rector of the Catholic University of Toulouse, Fr. Ducatillon, O.P., M. Audre Latreille, historian, Professor Joseph Folliet, sociologist, Prof. Marcel Merle, lawyer, M. Gaston Tessier, president of the International Confederation of Christian Trade Unions, Charles Flory, president of the *Semaines Sociales de France*, M. Francois de Menthon, president of the Assembly of the Council of Europe.

The contributions by Flory, Folliet, Cardinal Feltin and Msgr. Solages are, perhaps, the most remarkable. The Communists, in organizing their Peace Congresses, reproached the Christians generally and the Catholics particularly over the neglect of the problem of peace and war in our time. This volume is a reasoned and serious attempt to express Christian views on the subject:

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

MOTTO FOR THE 99th CV CONVENTION

This exhortation—"whatsoever He shall say to you, that do ye"—understood, of course, in a wider sense, Mary seems to repeat to us all today, when it is evident that the root of all evils by which men are harshly and violently afflicted and peoples and nations straightened, has its origin in this especially, that many people have forsaken Him, "the fountain of living water, and have dug for themselves cisterns, broken cisterns, that can hold no water."

POPE PIUS XII, Sept. 8, 1953
Fulgens Corona Glorise

THERE IS A REPRESENTATION of the Crucifixion group which comes to mind as we ponder the above motto chosen for our coming CV convention (August 7-11, New Haven, Connecticut). The Calvary scene we have in mind depicts the Blessed Mother standing beside the cross, her maternal gaze looking outward to the world of mankind as she holds her hand upward, pointing to her dying Son on the Cross as if to say: "My children, look at Him, listen to Him and do what He says." The blackened sky in the background, the symbol of the convulsing storm that broke loose at the Savior's death, adds a telling emphasis to the gesticulated message of the Mother.

In the special year of jubilee to honor Mary, proclaimed by our gloriously reigning Sovereign Pontiff to commemorate the centennial of the definition of the Immaculate Conception, our Holy Father means to rally all Christendom to a more fervent spiritual life through an intensified devotion to our Blessed Mother. In true fatherly fashion, His Holiness has summoned all Catholics to this spiritual renewal by his inspiring encyclical *Fulgens Corona Glorise*. In view of the Papal exhortations, it is most appropriate that all Cath-

olic functions, such as congresses and conventions, be conducted in the spirit of this Year of Mary. For this reason the motto for the 99th CV Convention has been taken from *Fulgens Corona Glorise*.

The motto applies to the present world the Virgin Mother's command to the servants at the marriage feast at Cana: "Whatsoever He (Jesus) shall say to you, that do ye." At Cana Mary put into words what she seems to say in gesture in the Crucifixion scene. It is nothing arbitrary she points out to us. It is not an invitation she gives us. Rather is it a mandate, the ignoring of which can have only the direst of consequences for individuals and society. The foreboding darkness which enshrouded Calvary on Good Friday did but symbolize what happens when "many people have forsaken Him."

Darkened skies again descend upon us. "Men are harshly and violently afflicted, and peoples and nations straightened," because "many people (again) have forsaken Him the 'fountain of living water, and have dug for themselves cisterns, broken cisterns, that can hold no water.'" Christ and His teachings have been ignored for the broken cisterns of materialism and secularism. These can hold no waters of truth and life. Hence

the spirit of confusion and frustration which today crassness men's minds.

The way out of our difficulties is pointed by Mary: "Whatsoever He shall say to you, that do ye." All Christians must take these words seriously to heart. There is no other way out of our present difficulties except through adherence to the teachings of Him who is the Way, the Truth and the Life. It is for Catholics to lead the world out of its apostasy from God to the Father of Christ, the Savior. To this task Mary summons us in a special way during this her year of jubilee.

For nigh unto a century the Central Verein has endeavored to practice and preach Christian social principles, knowing that only in these can be found the true solution to the great Social Question. "Whatsoever He shall say to you, that do ye." Where shall we find authentically what Christ has said, save in the teachings of the Church, particularly as these teachings are given us in the encyclicals and other official pronouncements of the Popes? And hasn't the CV distinguished itself for its devotion to these papal directives? But we must mark our Blessed Mother's words well. She does not tell us merely to listen to what her Son says. She says: "That *do* ye." Have we not here a singularly apt motto for our social *action* apostolate? May our officers and members throughout the country dedicate themselves unselfishly to our program of Catholic Social Action in this Year of Mary. And may our Heavenly Mother's words, particularly as applied by our Holy Father, serve as a rallying cry for a most fruitful "pre-centennial" convention in New Haven!

Convention Pilgrimage

DELEGATES TO THE 99th CV convention from the West, central West and Southwest will be able to conveniently participate in a pilgrimage to the National Shrine of our Blessed Mother in Washington, D. C., en route to New Haven, the convention city. The pilgrimage will form in St. Louis and proceed from this point via the Baltimore and Ohio Railroad to the Nation's capital. Upon arrival at the Shrine, Holy Mass will be offered for the pilgrims who will spend the remainder of the day visiting places of religious and historical interest.

In the immediate future, the presidents of such State Branches as might be interested in this pilgrimage will receive literature giving all pertinent information.

Oldest CV Member Dies

THE CENTRAL BUREAU has learned from the Rev. Joseph J. Schagemann, C.S.S.R., that Mr. Joseph Feldmann, oldest member of the Maryland Branch and the Catholic Central Verein, was called in death in his ninety-ninth year. Burial took place on April 7, with Rev. John Feldmann, C.S.S.R., son of the deceased, celebrating the Mass of Requiem.

In his letter, Father Schagemann remarks that the late Mr. Feldmann was born in the same year the Central Verein was founded in St. Alphonsus Parish, Baltimore. (R.I.P.)

Convention Calendar

CATHOLIC CENTRAL VEREIN of America and the National Catholic Women's Union: New Haven, Conn., August 7-11.

Catholic Union of Pennsylvania and Pennsylvania Branch of the NCWU: St. Elizabeth's Parish, Fullerton, July 17, 18 and 19.

Central Verein of Connecticut and Connecticut Branch of the NCWU: New Haven, August 7.

Catholic State League of Texas and the Texas Branch of the NCWU: Nazareth, July 20, 21 and 22.

Catholic Union of Arkansas and Arkansas Branch of the NCWU: Subiaco, September 5-6.

Catholic Union of Missouri and Missouri Branch of the NCWU: St. Peter's Parish, Jefferson City, September 11, 12 and 13.

Catholic Union of Illinois and Illinois Branch of the NCWU: St. Boniface Parish, Quincy, October 8, 9 and 10.

District and Branch Activities

Arkansas

THE SPRING MEETING of the Northwest District was held in St. Boniface Parish, Fort Smith, on Palm Sunday, April 11. According to established custom, the afternoon's activities began with the recitation of the Rosary and Benediction of the Most Blessed Sacrament. A short business session of the men's Branch followed, with a joint meeting of the men's and women's Branches rounding out the day's program. Rev. Victor T. Suren, director of the Central Bureau, addressed the joint session on the mission of the Central Bureau.

California

Newly arrived German immigrants were welcomed with a special program at St. Boniface Church, San Francisco, on March 28. A message of welcome was given by Louis J. Schoenstein, chairman of the committee in charge. Addresses were also given by Dr. Heinrich Liebrecht, German Consul, by Louis Kruger, representative of Mayor Robinson, by Rev. Bernard C. Cronin, Archdiocesan resettlement director, by Wm. H. Dombrink, president of the German Catholic Federation of California, by Mrs. Barbara Meiswinkel, president of the California Branch of the NCWU and by Father Alfred Boedeker, O.F.M., pastor of St. Boniface Church.

Immediately following the program in the auditorium, Benediction of the Blessed Sacrament was given in church. Father Carl Benecke, S.J., of San Jose, preached the sermon in German. German hymns were also sung. A buffet supper in the school cafeteria concluded the festivities.

Connecticut

The spring quarterly meeting of this State Branch was held on Sunday afternoon, March 14, in the Harbmont Kings Hall, Waterbury, under the auspices of the Holy Family Society. Roll call showed delegates present from Hartford, Meriden, New Britain, New Haven,

Waterbury and Torrington. President Lawrence J. Laskoske called the meeting to order at 3:30 P.M.

Upon motion made by Mr. Charles Wollschlager, the meeting decided to restrict this year's state convention to a single day, August 7. The business of the convention will be restricted to an agenda drawn up by the officers.

A hat collection at the end of the meeting netted \$4.50 which was designated for the Central Bureau to be applied to the missions. The meeting voted a contribution of \$10.00 to the Central Verein in response to an appeal letter from Mr. Albert A. Dobie, general secretary of the CV.

Kansas

"Parents are a most vital factor in developing vocations to the religious life," stated Father Charles Middleton in an address before an interparochial meeting of the Catholic Union of Kansas held at Andale on March 14. Speaking to the group, most of whom were fathers of families, he dwelt on parental attitudes toward vocations.

Developing his theme, Father Middleton pointed out that vocations to the religious life generally come from good Catholic homes. He told of the ideal Catholic home where parents foster vocations and actually pray that God may grant them the privilege to give a son or daughter to His service. He also exposed the fallacy that in the religious life parents lose their children, and therefore oppose vocations. He showed that in the religious life sons and daughters more fully appreciate their parents, since there is no competition from other human love.

Also present to explain an apostolate of Catholic lay women were three young women associated with the Grail movement. Ann Mathews of Scotland told of the work this group of lay women is doing in her country. Elizabeth Camenada of Holland, who has spent five years in South America, told of the Grail work in Brazil. Elsa Chaney of Parsons, Kansas, detailed the work of Grailville, Loveland, Ohio, and various centers throughout the country.

Among those present were 105 members of the Catholic Union and six members of the clergy. Msgr. J. A. Klug, pastor of Andale, welcomed the guests. Oscar Peltzer is president of the St. Joseph's Society, host to the meeting.

Maryland

The April meeting of this Branch was held on Passion Sunday in St. Michael's Hall, Baltimore. Mr. Joseph T. Moltz, a member of the local CV, gave an absorbing lecture on the subject: "The Trial of Christ from a Legal Viewpoint—a Miscarriage of Justice." The members present were astounded by the speaker's acquaintance with the Jewish Law and the Talmud.

In addition to his prepared lecture, Mr. Molz gave a brief address of encouragement to his fellow members. He stressed the relative unimportance of large numbers, pleading for sincerity and sacrifice from the few who can accomplish great things by concerted action.

The death of the CV's oldest member, Mr. Joseph Feldman, was announced. After the meeting a portion of the Rosary was recited for the repose of his soul.

Rochester

Rochester Branches, Catholic Central Verein of America and National Catholic Women's Union, had a joint installation of officers at St. Joseph's Church on Sunday, March 28, at 2:30 P.M. The liturgical installation was conducted by Rev. Frederick Fochtman, C.S.S.R., spiritual advisor of the local branch of the Catholic Central Verein. The officers installed were elected at the February meetings of the branches. The officers of the Central Verein are: President, Joseph H. Gervais; first vice-president, Edward Micek; second vice-president, Harold Hetzler; treasurer, Otto Bauknecht; marshal, Stephen V. Kuchman; member of the Executive Committee: August M. Maier, Louis Ammering, William Roeger, Andrew Albrecht and Anthony Kehrig.

Benediction of the Blessed Sacrament followed installation. The official ceremony of the CV was used for the installation. Brief business meetings of the two branches were then held. The afternoon's activities were concluded with the annual get-together party under the chairmanship of Cornelius Schmitt.

St. Charles, Mo.

The St. Charles District sponsored a day of recollection on Passion Sunday, April 4, in Assumption Church, O'Fallon. Rev. William Puetter, S.J., was retreat master.

St. Louis and County

President Herman Kohnen called the meeting of March 18 to order at 8:00 P.M. He introduced Msgr. Henry Schuermann, pastor of St. Engelbert's, host parish, who gave an address of welcome.

The evening's business included a report by Mr. Fred Grumich on the Central Bureau Assistance Committee. Mr. Michael Menniges explained how he had succeeded in getting copies of *The Catholic Church and German Americans* into three public libraries in St. Louis. Efforts are being made to place copies of this book in the libraries of the Archdiocesan seminaries and Catholic high schools.

The usual collection at the close of the meeting netted \$8.75 which was given to the Central Bureau's Chaplains Aid Fund.

Recent visitors to the Central Bureau library included the Rev. E. R. Vollmar, S.J., of the Department of History of St. Louis University. Fr. Vollmar was pleased to find certain old issues of the *Salesianum* which contained data sought by him.

Sister Mary Mark, O.S.B., of St. Joseph, Minnesota, is engaged in writing a master's thesis on the life of Bishop Otto Zardetti of St. Cloud. She found some pertinent material for her purpose in the clippings files of the Bureau.

In Memoriam

THE NATIONAL Catholic Women's Union, women's auxiliary of the Catholic Central Verein, has lately been orphaned by the rather sudden death of its spiritual director, the Right Reverend Monsignor Francis H. Dieckmann of Old Monroe, Missouri. On March 12 the Monsignor breathed his last in St. Joseph's Hospital, St. Charles, Mo., where he had entered only two weeks previously, presumably after a thorough physical examination.

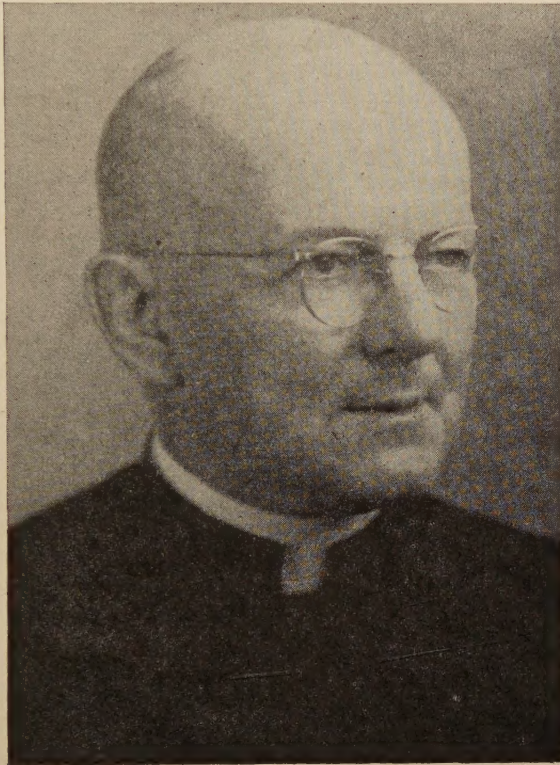
Because the late director of the NCWU had enjoyed comparatively good health until his hospitalization, his death came as a distinct shock to all who knew him. However, when the physician's diagnosis revealed the presence of an advanced malignancy, Msgr. Dieckmann sensed the nearness of the Divine summons and prepared himself accordingly. He received the Church's last Anointing from the hands of Bishop Charles H. Helmsing, auxiliary of St. Louis, but one week before he yielded his soul to his Creator. Daily visits to the hospital were made by Msgr. A. T. Lauss, V.F., predecessor of the deceased in the directorship of the NCWU, who was at his confrere's bedside to help the Church's interring prayers for the dying. Death came with great ease.

Msgr. Dieckmann was born in St. Charles, Missouri, December 9, 1887, of the late Henry and Anna Buerges Dieckmann. He attended St. Peter's parochial school and was firmly grounded in the principles of our holy Faith by the zealous and learned pastor, the late Rt. Rev. Msgr. X. Wilmes. St. Peter's Parish in St. Charles, of which Msgr. Anthony T. Strauss is present pastor, has long been a stronghold of the Central Verein and the National Catholic Women's Union. It was thus from the earliest years Msgr. Dieckmann became acquainted

with our Catholic social action movement in which he was later to be a leader.

At the completion of his elementary education, Francis Dieckmann enrolled in Quincy College, Quincy, Illinois, where he studied the classics under the Franciscan Fathers. His preparatory studies completed, the young aspirant to the priesthood entered Kenrick Seminary in St. Louis for his theological studies. At the conclusion of his long period of preparation, he was ordained to the holy priesthood by the late John Cardinal Glennon on June 9, 1911.

The first assignment of the neo-priest foreshadowed God's future plans for him. He was sent immediately after ordination to St. Andrew's Parish, Lemay, Missouri, to be assistant to the late Rev. Albert Mayer, for many years spiritual director of the National Catholic Women's Union. Under Father Mayer, the youthful Father Dieckmann's earlier training by Msgr. Wilmes was brought to admirable completion. Few priests, if any, knew the CV and the NCWU so thoroughly and labored for them so untiringly as did Father Mayer. Here, certainly, Father Dieckmann learned much that was to stand him in good stead many years later when he would follow in the footsteps of his



Rt. Rev. Msgr. Francis H. Dieckmann

Born December 9, 1887

Ordained June 9, 1911

ASSIGNED SPIRITUAL DIRECTOR

NATIONAL CATHOLIC WOMEN'S UNION

February 29, 1952

APPOINTED DOMESTIC PRELATE

December 13, 1953

Died March 12, 1954

R.I.P.

pastor as national spiritual director of the Catholic Women's Union.

After serving under Father Mayer at St. Andrew's for seven years, the late prelate enlisted in the U. S. Army in 1918 and served as chaplain in World War I. Upon return to the Archdiocese of St. Louis in 1919, he became pastor of St. Patrick's Parish in Jonesburg, remaining there until 1926, when he was appointed pastor of Sacred Heart Parish in Columbia. In 1947,

Msgr. Dieckmann was assigned as pastor of the Nativity of Our Lord parish in St. Louis, and after four years was given the pastorate of Immaculate Conception Church in Old Monroe, which office he held until the time of his death.

Upon the resignation of Msgr. Anthony T. Strauss from the office of spiritual director of the NCWU, Msgr. Dieckmann was chosen to succeed his intimate friend at the Pittsburgh Convention in 1951. On February 29, 1952, Samuel Cardinal Stritch, Episcopal Spiritual Protector of the NCWU, officially approved this appointment.

In recognition of his priestly zeal in the care of souls, and in token of his eminent position in the social apostolate, our deceased was appointed domestic prelate by Pope Pius XII on December 13, 1953. His death thus followed less than three months after this honor was received.

The solemn obsequies in Old Monroe were most impressive. Msgr. Strauss celebrated the Solemn Mass of Requiem which was preceded by the chanting of the Office of the Dead. A very appropriate sermon was delivered by Msgr. Andrew H. Toebben, spiritual director of the St. Louis District of the NCWU.

His Excellency, Archbishop Joseph E. Ritter, presided at the Office of the Dead and the Solemn Mass of Requiem, and performed the Absolution after Mass as well as the obsequies at the grave. The Most Rev. Charles H. Helmsing, Auxiliary Bishop of St. Louis, assisted at the Divine Office, the Holy Sacrifice and the obsequies.

Approximately one hundred members of the clergy, including sixteen monsignori, were in attendance. Among the laity present were many members of the Missouri Branches of the NCWU and the CV. Besides the national president, Mrs. Rose Rohman, the state presidents, Mrs. Margaret Henry and Mr. Edwin F. Debrecht, attended the obsequies. Visitors from other states included: Miss Margaret Wisman of Quincy, president of the Illinois Branch, NCWU; Mrs. Matt Lies of Kansas and her daughters, Rose Ann and Mrs. Elizabeth Martin; Mrs. Antoinette Braun, president of the Minnesota Branch, NCWU, and Mrs. Theresa Prem of the same state.

The mortal remains of Msgr. Dieckmann were interred in the beautiful parish churchyard of the Immaculate Conception, where they await the glories of the general resurrection.

Msgr. Francis H. Dieckmann will ever be remembered for his kind, easy manner. Consistent with this easy manner in personal contact was his unruffled eloquence in public speaking. Never to be forgotten is the sermon preached by Msgr. Dieckmann at the Solemn Pontifical Mass in St. Boniface Church, Quincy, Illinois, in the presence of the Apostolic Delegate, on the occasion of the national conventions of the Central Verein and the National Catholic Women's Union in 1950. Only a priest thoroughly imbued with the spirit of our organizations and steeped in their honored traditions could have delivered that masterpiece. And such a priest certainly was our late Monsignor. For many reasons, Msgr. Dieckmann's passing must be reckoned a great loss to our National Catholic Women's Union and the Central

Verein, as well as to the parish of the Immaculate Conception in Old Monroe.

Our heartfelt sympathies are extended to Msgr. Dieckmann's surviving sister, Gertrude, who had faithfully served as housekeeper for her brother. We assure her that we share her loss and will cherish the memory of her devoted priest-brother in our Holy Masses and prayers. (R.I.P.)

Life and In Memoriam Members

WE ARE GRATIFIED to announce the acquisition of a new life member in the Central Verein in the person of Mr. John A. Gehringer of Woodhaven, New York. Mr. Gehringer had been a sustaining member of our organization for more than twenty years.

Life membership in the CV is granted upon the single payment of the \$100 fee, and entitles the member to a life subscription to *Social Justice Review* and to all literature periodically issued by the Central Verein, such as the annual convention proceedings.

During the past month, the name of the late Mr. Theresa Gall of St. Louis has been placed on the Central Verein's In Memoriam Honor Roll in the Central Bureau. This tribute to the memory of Mrs. Gall was made possible by her daughter, Miss Theresa.

Clothing by the Bale

ON MARCH 26 the Central Bureau shipped consignments of clothing to poor missions in our country. The wearing apparel was sent in bales weighing 12 pounds each. All told, seventy-one bales were sent to twenty-four addresses in the States of Minnesota, Mississippi, Montana, New Mexico, North Dakota, Pennsylvania, South Dakota, Texas and Wyoming.

Other shipments to home missions during the past month included seven cartons of shoes, two cartons of medical supplies, one carton of baby food, three parcels of magazines and a large carton containing bedding and pillows.

All articles shipped were sent to the Central Bureau by members of the Central Verein and the National Catholic Women's Union. Shipping charges were borne by the Bureau.

From a service chaplain:

"Some time ago I requested of you the pamphlet *Guide Right and The Name of God*. I have received them and wish to express my gratitude to you for your kindness. Be assured that the pamphlets are delivering a worth while message to the personnel stationed here, and on the various sites I visit. God bless you and the work that you are doing in His Name."

From another chaplain:

"I received the most generous supply of literature from the Central Bureau today and wish to take the opportunity of expressing our deep appreciation for your kindness shown us. I know that the patients will receive a world of good from the reading of the two very timely pamphlets. I shall ask the patients to pray for your continued success."

Contributions to the CV Library

General Library

REV. FRANK BORGIA STECK, Illinois. *ays Relating to the Jolliet-Marquette Expedition* 3, Vols. I and II, Illinois, 1953.—REV. VICTOR SUREN, Missouri. *Pilgrims of the Night*, New York, 1950.—HON. FRANK M. KARSTEN, Washington. *Staff Papers Presented to the Commission on Foreign Economic Policy* February 1954, Washington, 1954. *Report of the Secretary of Agriculture* 3. Washington, 1954.

Gifts in Kind

re received from the following men and organizations men up to and including March 31, 1954.

WEARING APPAREL: Rt. Rev. Msgr. A. Wempe, Mo., (2 pair shoes); F. C. Bangert, Mo., (dies coat, 2 suits); H. J. Miller, N. J., (baby shoes, children's clothing); Johnson-Stephens-Shinkle Shoe Co., St. Louis, (240 pairs new shoes); Rt. Rev. A. A. Stumpf, Mo., (clerical clothing); Estate Rt. Rev. Msgr. Arn. S. Stolte, Mo., (clerical clothing, vestments, shoes).

BOOKS: Rev. Engeln, Ill., (books); Herman Rodes, Mo., (books); Henry J. Miller, N. J., (books); Rev. Msgr. A. A. Stumpf, Mo., (books); per Ferdinand Stott, Mo., (books); Estate Rev. Jos. A. Dubbert, Mo., (84 books, 3 sets breviaries, 9 Parish Histories, large number of *The National Geographic Magazine*).

MAGAZINES: L. C. Day, Kans., (magazines, newspapers); Ed. Fiebiger, Mo., (magazines); Catholic Lights of St. George, Pittsburgh, Pa., (magazines, newspapers); Frank Jungbauer, Minn., (magazines); B. Wermuth, N. Y., (magazines); Rt. Rev. Msgr. A. Stumpf, Mo., (magazines); Rt. Rev. Msgr. A. Wempe, Mo., (magazines, Parish Messengers); G. Kenkel, Ark., (magazines).

MISCELLANEOUS: L. C. Day, Kans., (canceled stamps, greeting cards); St. Clair Cty. District Court, Ill., (burlap bags); Ed Fiebiger, Mo., (greeting cards); P. J. M. Clute, N. Y., (greeting cards, canceled stamps); G. H. Kenkel, Ark., (religious articles, patch pads, pencils); St. Stuve, Mo., (miscellaneous articles); Louis Pohlman, N. J., (patches, thread, yarn); N. Massung, Pa., (prayer leaflets).

Parish, Erie, Pa., \$10; CWU of Pottsville, Pa., \$10; Mrs. K. Frank, Mo., \$5; Rev. A. C. Wangler, Tex., \$10; Rev. Edward Joyce, Pa., \$1; Robert Reschke, N. Y., \$10; Catholic Union of Kansas, \$160; Utica Local Branch CCV, N. Y., \$10; Troy Local Branch CCV, N. Y., \$50; Syracuse Local Branch CCV, N. Y., \$100; August Petry, Cal., \$30; N. N., Mo., \$1; Sundry minor items, 5 cents; Total to and including March 31, 1954, \$6,824.48.

Chaplain's Aid Fund

Previously reported: \$300.88; CWU of New York Inc., N. Y. C., \$25; Catholic Union of Kansas, \$160; St. Louis & County District League, Mo., \$8.75; St. Francis de Sales Benevolent Soc., St. Louis, \$79.64; St. Anthony Benevolent Soc., St. Louis, \$10.67; Total to and including March 31, 1954, \$584.94.

St. Elizabeth Settlement

Previously reported: \$23,415.23; Greater St. Louis Community Chest, \$1,600; Donations \$39.56; From children attending, \$1,121.80; Total to and including March 31, 1954, \$26,176.59.

Foundation Fund

Previously reported: \$3,875.11; Estate of Mary Heidlund, Calif., \$14; Total to and including March 31, 1954, \$3,889.11.

European Relief Fund

Previously reported: \$1,161.00; Rt. Rev. Msgr. A. A. Stumpf, Mo., \$9; Rev. B. J. Blied, Wis., \$25; F. X. Mangold, Ill., \$10; St. Francis Convent, Springfield, Ill., \$25; Total to and including March 31, 1954, \$1,230.00.

Catholic Missions

Previously reported: \$4,142.51; William J. Sullivan, Fla., \$40; Mrs. J. W. Johnson, Minn., \$2; CWU of New York, Inc., N. Y. C., \$5; Monastery of Our Lady of Charity, Green Bay, Wis., \$24; W. M. M., Mo., \$2; Mrs. A. M. McGarry, Mo., \$10; Mrs. Monica Soeder, N. Y., \$10; Misses Agnes and Ann Winkelmann, Mo., \$10; Sisters of St. Francis, Nevada, Mo., \$5; St. Joseph Hospital, Breese, Ill., \$2; Mother M. Gallagher, Md., \$9; William Ahillen, Mo., \$5; Per. Rev. V. T. Suren, Mo., \$17; A. Danza, N. Y., \$2; Mrs. Theresa Prem, Minn., \$5; Connecticut Branch NCWU, \$5; N. C. W. U., \$35; Clarence Winkelmann, Mo., \$5; Monastery of St. Clare, Omaha, Nebr., \$40; N. N., Mission Fund, \$37.50; Total to and including March 31, 1954, \$4,413.01.

Christmas Appeal

Previously reported: \$3,267.22; Rev. Paul Lackner, Pa., \$2; Louis M. Seiz, N. J., \$5; Jos. F. Willmering, Mo., \$3; St. Monica Sod., Holy Cross Church, St. Louis, \$10; St. Ann's Benevolent Soc., Morgan, Minn., \$2; N. N., Rosebud, Tex., \$3; Mrs. Gus Hartmann, Tex., \$1; Rev. N. J. Zimmer, N. Y., \$2; J. M. Makary, Pa., \$1; Rev. K. L. Roche, Ill., \$20; Maryland Branch CCV, \$17; Colwich Mission Society, Kans., \$25; Edward Rubsam, N. Y., \$5; N. N., Ill., \$1; Alphonse Herz, Minn., \$6.50; Rev. George Kalb, N. Y., \$5; M. Coyle, Pa., \$5; Rev. F. J. Runge, Mo., \$5; New York Local Branch CCV, N. Y., \$25; Holy Name Soc. of St. Basil Church, Pittsburgh, Pa., \$10; Mrs. Andrew Acker, Tex., \$1; Sodality of the Immaculate Conception, St. Peter's Church, Jefferson City, Mo., \$10; Total to and including March 31, 1954, \$3,431.72.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donation to Central Bureau

Previously reported: \$6,357.43; Mrs. J. J. Alexander, \$10; Jos. A. Grahmann, Tex., \$1; David Hennessey, N. Y., \$1; Frank Avesing, Mo., \$1; N. N., Mo., \$2; Catholic State League of Texas, \$15; Miss C. Greenler, N. Y., \$2; Misses Ann and Agnes Winkelmann, Mo., \$20; Rev. James Foley, O.S.B., Ark., \$10; Rev. Joseph Wahlen, M.S.F., Tex., \$5; Mrs. T. Hanus, Jr., Mo., \$1; Mrs. Nerud, Mo., \$2; CWU of St. Joseph's

On March 16, the Central Bureau was informed that *Catholic Action* has suspended publication. This monthly organ had been published by the National Catholic Welfare Conference for thirty-five years.

In Your
Last Will and Testament

Please Remember

THE CENTRAL BUREAU

YOU WILL THUS HELP TO INSURE THE CONTINUATION OF THE CATHOLIC ACTION PROGRAM WHICH WAS SO DEAR TO YOU IN LIFE.

I give, devise and bequeath to the Catholic Central Verein of America, a Missouri corporation, the sum of

_____ DOLLARS

(\$ _____) to be used solely by the Central Bureau of the said Catholic Central Verein of America for purposes of said Central Bureau.

(Bequests and Contributions to the Central Bureau are deductible when computing inheritance and income taxes.)

Refugee Program at the Central Bureau

AS HAS BEEN BROUGHT to the attention of our readers on various occasions in the past, a full-scale immigration program is in operation at the Central Bureau. Assistance of every kind is extended to Catholic immigrants, both those endeavoring to come to America as well as those already here. This help is not restricted to displaced persons, expellees or refugees, but is given to immigrants generally. For obvious reasons, however, in most cases those aided are sufferers from the last war.

One case, quite unique although not an isolated one, was brought to successful issue not long ago when the Resettlement Office in the Central Bureau succeeded in paving the way for an eight-year-old boy to be reunited with his parents in our country after having been detained behind the Iron Curtain for several

years. The parents came to the United States in 1944 without their son who had been separated from them. After the family was reunited, the grateful father wrote the following message of thanks to the directors of the Central Bureau:

February 28, 1954

Dear Father Suren:

My English won't let me describe and the words can't tell what a happy day the reunion of my family was.

With God's and your help, dear Father, was the reunion possible. We all want you to know how much we appreciate your help and how thankful we are.

All that I can say is: May God bless your health and your wonderful work.

Yours truly,
M. Z. and Family